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LOST PRISON PAPERS OF HENRY JACOB. DISCOVERED AND NOW FIRST PUBLISHED BY CHAMPLIN BURRAGE, M. A.

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INTRODUCTION.

Some time ago I had the unexpected pleasure to come across a number of lost papers in the handwriting of Henry Jacob.* These contained three autographs of his and were apparently written for the most part while he was in prison in 1604 and 1605. Many of the pages were clearly and well written, but some parts too finely and indistinctly to be easily read. What made the writings especially interesting was the probability that they had not been seen by more than three or four persons in the three hundred years since they were written. On perusing them, also, I found they contained much that was interesting and instructive, and thought it advisable to transcribe most of the more legible and important parts. It is hoped that they will serve to make Henry Jacob a more real character to those who are interested in the religious history of England during the fifteenth and sixteenth centuries.

In arranging the order of the several documents I have placed first a petition of Jacob's to the Bishop of London. When he wrote this he was prisoner in the

* The location of these papers is not given here, as their republication is contemplated.

Clink, where he had been sent for publishing his book entitled, "Reasons taken out of Gods Word, and the best humane testimonies, proving a Necessitie of reforming our Churches of England". In this petition he says that he published his book for self-defence as was his right. He tells in closing how craftily he was thrust into prison and begs for release, that he may attend to the needs of his "poor wife & 4 small children", who on account of his imprisonment "are in much distresse".

Among the papers is a copy of Jacob's subscription, dated "April.4. An°. 1605", containing three separate promises followed by six or seven reservations. It is an illuminating document, since it clearly shows how little significance should be attached to such a subscription. That this copy was intended for the Bishop of London is extremely doubtful, for the sly humor of the reservations would be likely only to increase that Prelate's indignation The subscription reminds one of Robert Browne's, made twenty years earlier, of which the original no longer exists, but of which most of the text is to be found in S. Bredwell's "The Rasing of the Fovndations of Brownisme", 1588.

The third paper is probably the earliest of all, being a copy of Jacob's letter from "Woodstreet in London", which in 1603 he was sending out to the Puritan ministers in order to secure signatures to the so-called Millenary Petition. Following this letter is an abbreviated form of the Petition and a note of instruction for signing it. Other copies of this letter may exist.

The fourth document is entitled, "A third humble Supplication of many faithfull Subjects in England, falsly called Puritans directed to y^e^ Kings Maiestie. 1605". This material seems to be fresh.

The fifth paper is probably the most interesting of all. It is entitled, "Principles & Foundations of Christian Religion", but is really a catechism, possibly the earliest Puritan catechism, and shows that about 1605 Henry Jacob was much more advanced in his views than has

hitherto been supposed. To this paper I have added a detached definition by Jacob of "A true Visible or Ministeriall Church of Christ".

The last of this series of papers was probably written after he had been released from prison about February [?] 160⅝ or possibly even earlier. He here says that his book has met with a good deal of adverse criticism in five particulars which he names. He does not state that he has yet left England, but he is supposed to have been in Middelburg and pastor of a church there in 1605. From evidence in these papers it is certain that he was not in that city until after April 4, 1605.

No. 1.

THE TEXT OF THE PAPERS.

I humbly beseech yo*u*r Lordship to consider Christianity of my estate. I am com*m*itted by yo*u*r selfe & others in authority w*i*th you for publishing my Treatise, w*hi*ch is written only in way of Reasoning & not inveyghing against o*u*r Church Traditions. I vse not therein any detractation or reproch any way: I do but argu[e?]* & reason the matter, being no new but an ancient controversy amon[g]* vs. I beseech yo*u* *waigh* w*i*th yo*u*r selfe, what evill is there in th[is?]* wherin nothing is said but only against Ecclesiasticall Vnwritten Traditions. Specially considering the Evidence w*hi*ch is . . . . . .† against them, the consent of many Christian Churches & Writers, my faithfull care to give heerein to Cesar whatsoever is Cesars & to God that w*hi*ch is Gods, the necessit[y?] of mine owne defense & purgation as also this present time of y^e^ Kings first entrance, & other circu*m*stances.‡ I hope it is not vnlawful nor new for Christian Subjects lowly to desyre reformation of such things at the Princes hands. Besids it would have ben thought y^t^ The [re?]

* Letters in brackets represent letters that have been worn away or omitted in the original text.

† Dots throughout indicate the omission of illegible words.

‡ Letters in italics indicate the extension of abbreviations.

had ben small feare of God in vs or respect to y^e^ Scriptures hono*ur* against vnwritten Traditions (for so still[?] I say we do conceave of this whole matter) if no [ne?] of vs had now spoken in this cause. We are condemned by many, & verily we oug[ht] so to be as Schismatikes & contentious persons if we should differ from you & yet gi[ve] forth vnto y^e^ world no Reasons of o*ur* difference. While we were silent & sai[d] nothing we were insulted vpon for a long time togeather. Now when one of vs doth . . . some Reasons w*i*th all due respect, is it an offense to do it? We have consciences desyrous to serve God by y^e^ . . . of his word w*hi*ch move vs to do this thing. Gods word only stayeth y^e^ conscience: & these Reasons included [?] are built only . . . vpon. Let y^e^ Reasons therefore [?] be . . . answered [as?] you sayed vnto me y^t^ they shalbe; & then let obstinacie & perversnes where it is found be censured. The Kin[gs] first entrance & setling among vs (whom God long preserve) requireth also of vs that we should shew causes if we will dissent from others: chiefly sith he hath often signifyed he will reforme whatsoever can be shewed contrary to Gods word. Yea he hath specially willed vs to prease [?] by patience & well grounded Reasons to perswade all y^e^ rest to like of our ju[dg]ments. How can we perswade all y^e^ rest to like of o*ur* judgm*en*ts, but by publishing Reasons to al[l.] And now [?] seeing I have don no more I beseech you let not y^s^ seame so great a fault. Further y^e^ pr[o]vokings of many & and their vrging vs to shew som reasons, yea their plaine affirming y^t^ we have nothing to say for o*ur* selves, w*hi*ch not only in speach they expresse very often in most frequent & honorable Assemblies, also in a nomber of printed bookes, togeather w*i*th y^e^ generall expectation of all men at y^s^ season wi[ll] excuse (I hope) y^is^ y^t^ I have don humbly & dutifully. But more y^en^ y^is^ the Answer from Oxford to y^e^ Ministers [pe?]tition hath vanely traduced me as a schismatike in y^is^ respect. Doth not all equitie & religion per[mit?] me correspondingly to publish Reasons for my necessary cleering? I beseech

your Lordsh. waigh with your self these things indifferently. moreover my booke is dedicated to y^e^ King to whose godly co[nsi]deration & clemency I do alltogether submit my selfe. His Majestie I hear hath a good while sinc[e] taken knowledge of it. I doubt not his grace is minded y^t^ my Reasons (whatsoever they be) should by better grounds of Divinity [be?] reproved before I should be thus punished. In my Treatise whatsoever words I have besides Arguments, they all tend to y^is^ y^t^ we should all dutifully seeke to his Majestie fo[r] reliefe to our consciences in this behalfe, who only hath authority vnder God to give generall redr[esse?] in these things. Where[fore] I beseech your L. to remember y^t^ I freely & from my heart do give y^e^ King his just & full supremacie over all persons causes ecclesiasticall whatsoever, reserving no jot of power heer but what is proper to Christ alone. viz. to be our absolut Prophet & sole Teacher in all matters of y^e^ Church[.] If Humane discretion will . . . alone to warrant vs any thing of y^is^ sort, we feare him who saithe [he?] will not give any glory to an other. And who can think that Christs Testament is no perfecter in tea[ching] vs Church matters, then it is in shewing vs Civill? In a word therefore, whatsoever I have wri[tten] or do hold, cometh to y^is^ one point (which is y^e^ old profession of Protestants) to refuse Vnwritte[n] Ecclesiasticall Traditions or inventions of men. I do in this treatise no more, neither intend I any more, y^e^ Lord is witnes. I say of all but as Cyprian said long ago of one Ecclesiasticall Tradition: Unde est ista traditio? Vtrumrnè de Dominicâ et Evangelicâ authoritate descendens, aut de Apostolicis preceptis et Epistolis veniens? Implying y^t^ otherwise it is to be refused whatsoever it be. And touching y^e^ true state of Christs Visible Church, as Chrysostom (if it be his) in y^e^ Vnperfect worke saith; Ecclesia cognoscite tantum odò per Scripturas. And as Augustin, Nec ego, nec tu, sed Christus interrogetur vt indicet Ecclesiam suam. Lege Evangelium et respondet tibi &c. which I hope is no evill now for me to affirme

likewise. And more y^en^ y^is^, or y^t^ *which* necessarily cometh from y^is^ I do not affirme. Last of all as I came to *your* Lordship freely *with*out com*mandement* when only my servant told me from *your* messinger y^t^ *your* L. would speake *with* me, so I beseech you deale kindly *with* me. I beseech you restore me to my poore wife & 4 small children, who *with*out my inlarge*ment* are in much distresse.

Your Lordships humble suppliant
Henry Iacob prisoner in y^e^
Clink.

To the right reverend the Lord Bishop of London.

———————*

NO. 2.

April. 4. An^o^. 1605.

Whereas allmost 3. quarters of a year since I published a booke intituled, Reasons taken out of Gods word &c. I do heere faithfully promise to disperse no more of them, nor to be a meanes that any other shall, but to hinder the dispersing of all that shall com into my power. Also I do promise that I will not speak against y^e^ Church-govern*ment* & orders now among vs established by Law, for the time of my being vpon baile & till I shall see what Reasons against my opinion will com forth *with*in this halfe yeare. *Which* if I shall perceave to be good & well grounded on Gods word, then I will speake for the said Church-govern*ment* & orders now established.
Howsoever, I will allwayes heereafter behave my selfe quietly, & as one carefull of the Churches peace, God assisting me. Henry Iacob.
The first promise I may easily keepe, seeing I have none of those bookes left.
The second limiteth a time viz. *with*in this halfe yeare, wherein I forbeare to speak against their orders. Yet

*The lines between the various documents have been inserted for convenience.

in ye meane while my booke speaketh my minde & judgment most plainly every where.
Thirdly I will allways heereafter behave myselfe quietly, which also I have don allwayes heeretofore, I praise God. Let all men vnderstand that touching ye first promise I may easily performe it, considering I have never a one of these bookes in my power nor am like to have: except only one which I have & will keepe for mine own vse.

Touching the second I do promise within halfe a yeare not to speak against ye publike orders in question. Neither yet in this while am I altogeather silent in the cause, for my booke speaketh sufficiently, & sheweth my judgment therein; which I still do hold, though for a time I cease to talke against ye matters in question.

Touching the third I promise to behave my selfe quietly allwayes heereafter; which yet also I have don heeretofore, as my conscience beareth me witnes.

Whosoever do make any other sense of my words they do me wrong. Henry Iacob.

For the time of my baile shall be no longer if it like my selfe. I can appeare before Authoritie & so withdraw my baile at that time, if I think good, & if my baile cease not before. Besides the true construction of ye very few words do shew yt halfe a yeare is the appointed & vttermost terme of this my promise. The 2. clauses are conjoyned & referred togeather to these words in ye end of the sentence [within this halfe yeare.] Neither can there be any other perfect & proper sense of this whole speach. The Archbishop expresly said to me ye day before [i. e. April 3, 1605.], yt ye maner of bailes is to be but for a time, & mine should be but for a time, & for no long time. Vnto yis I have relation heere where I speake of the time of my being vpon baile.

No. 3.

Reverend, & wellbeloved, notwithstanding I suppose you have ben already written vnto, or at at [*sic*] the least have ben communicated with by those who have ben written vnto by som from hence to procure a consent of the faithfull Ministers of your Country [?] according to y^e^ tenure [?] of y^e^ inclosed, yet I thought good againe & that by advice of others heere with vs by a word or two to stirre vp your godly minds to this necessary duty, & the rather because they to whom the blemishes of our Church are profitable & in their conceipt honorable leve no stone vnremoved to hinder a further reformation. Besides the tyme draweth neere within the declaration of your consent in y^is^ busynes will be of great vse, and therefore y^e^ matter requireth the more expedition. It is not intended y^t^ your names, which we desyre to be sent vp hither, shall be rashly shewed to your prejudice, but reserved to a fit opportunity if vpon the exhibiting of our peticion the same shall be found expedient for y^e^ furtherance of our cause, of y^e^ good successe whereof we conceave good hope thanks be to God. Thus beseeching God to keepe & sanctify vs for his service & to Give vs wisdom in all things I bid you hastily forewell.

Woodstreet in London.

We whose names aer vnderwritten do agree to make &c holy word.———. And agreeably &c Apostles.—— In particular we desyre the removing of the Ecclesiastical Courts, y^e^ dumb & idle ministers, Nonresidencyes, offensive & superstitious Ceremonies, Subscription beyond Law, the Oth ex Officio, Excommunication for trifles, by Lay men, &c.

If any think not good to go as far as the example of other Churches &c let them stay at the first line. If any thinke good to descend into particulars let y^em^ go beyond y^e^ 2 line, & reckon vp as many & as few as they please.

No. 4.

A third *humble Supplication of many faithfull Subjects in England, falsly called Puritans directed to ye Kings Majestie, 1605.

In most humble wise doe beseeche your Maiestie, a great nomber through out your realme of your Maiestes sworne loyall subjectes and most dutifull people. Forasmuch as wee are in conscience throughly perswaded, that Gods most holy word in the New Testament is absolutely perfect, for delivering the whole maner of Gods worship, the holy government & forme of all his Churches, particularly specifying vnto vs all things whatsoeuer, both inward and outward, great and small therein as ye Old Testament did vnto the Iewes, Except only meere circumstances of Tyme, Place, Person &c which have ben, are, and must be variable by necessity of nature; So that wee cannot perceiue anie humane Ecclesiasticall tradition whatsoever, as being simply without Gods word, to be lawfull. And yet we your Maiesties said loyall Subjects are forced against our consciences to submit our selves to such vnlawfull Traditions & Inventions of men in ye Churches government, ministery, & Divine Service, to the high displeasure of Allmightie God against vs, and the ruine of ye soules of many. Considering also that this is a point singularly making to the honor of Christ Jesus, and to the magnifying of his loving care for his Churches, namely to believe that he left vs his word so perfect (as hath ben said) in all things Ecclesiasticall and touching the Soule: & contrariwise greatly derogating to Christs personall most perfect Propheticall Office, & also to his Kingly Office to say yt he hath not in his word so perfectly provided for vs, but hath left sundry of these things to ye discretion of men. And because thus indeed to honor Christ and his word as by this meanes wee shall and ought

*This was first entitled, "The Second Humble Supplication" &c., and later the words "A Third" was substituted in place of "The Second." The Supplication was corrected by Jacob, but was not originally written by him.

to doe, no way harmeth the State nor the Princes authority, peace, & [Marginal note, "See our Protestation of y^e^ Kings Supremacie."] security; but doth truly advaunce & blesse all estates, when they shew them selves helpfull & favorable herein. And Considering that it maketh singularly to vnity and agreement in Religion, when our wholl forme of Ecclesiasticall orders & exercise of religion shall be held by vs to be specifyed exactly in Scripture. Which happy fruit appeareth comfortably in all those Christian Churches of this day y^t^ do want those Traditions & Humane Hierarchie which are among vs. As namely in the in the [*sic*] well ordered and peaceable Churches of the French and Dutch, which by your Maiestes gracious protection and allowaunce doe liue within your Realme, and also in all the Churches of the Countryes of Fraunce Scotland, Low Countryes, and your Maiestes owne Ilands of Iersey and Garnsey. In these it is much to be regarded (to Gods great praise be it spoken) that there are no open dissentions in matters of religion among them selves but most rare concord; which wee think cannot be, nor ever wilbe found elswhere, where humane Tradicions are professedly observed besides Gods word. As wee see by experience here in England, where grevious distraction of myndes among our selves in pointes of religion appeareth, only because wee are not resolved (as it doth seeme) simplie and absolutely to rest on the written word.

All which things considered, as also that wee your Maiestes sworne loyall subjectes aforesaid haue ben now a great manie Yeres grevously afflicted and molested, defamed, impoverished, yea and otherwise extraordinarily punished, for no other cause in the world, but only for our conscience in the matter before rehersed, which yet wee cannot discerne, but that it is a most Christian, holy, and right opinion. Therefore it may please your gracious Maiesty of your Princly regard towards the glory of God and vs your ever faithful subiectes, to tolerate and to graunt vnto so manie of vs as shall declare that our consciences are in this respect constreyned and

bound before God, to Assemble togeather somwhere publikly to ye Service & Worship of God, to vse and enioye peaceably among our selves alone the wholl exercyse of Gods worship and of Church Government viz. by a Pastor, Elder, & Deacons in our [?] severall Assemblie[s] without any tradicion of men whatsoeuer, according only to the specification of Gods written word and no otherwise, which hitherto as yet in this our present State we could never enjoye.

Provided alwayes, that whosoeuer will enter into this
1 way, shall before a Iustice of peace first take the oath of your Maiesties supremacy & royall authority as the Lawes of ye Land at this present do set forth the same;
2 And shall also afterwards keepe brotherly communion with the rest of our English Churches as they are now established, according as the French and Dutch Churches
3 do; And shall truly pay all paymentes and dutyes both ecclesiasticall and civill, as at this present they stand
4 bound to pay in anie respect whatsoever; And if anie trespas be committed by anie of them whether Ecclesiastically or Civilly against good order and Christian obedience; That then the same person shalbe dealt withall therin by anie of your Maiestes Ciuill Magistrates, and by the same Ecclesiasticall government only wherevnto he ordinarily ioyneth him self, according as to Iustice apperteyneth, and not to be molested by anie other whomsoever.

Most humbly beseeching your Maiestie with all, to forbid others to revile vs, & to accuse vs of committing schisme in this doing, which iustly wee know they cannot accuse vs of. Considering that wee doe not pretend herein to haue anie thing but that which the Scripture deliuereth even by the opinion of the learnedest that mislike our desyer, Considering also that this is the wholl somme of that which wee professe in our differing from our bretheren, namely that the Scriptures are absolutely perfect for vs forever in matters Ecclesiasticall: And this wee are well assured is no Schismaticall assertion. Neither shall it seeme strange wee hope that wee crave here of your Maiestie, & of your most honorable Counsell

this benefit in Religion only for some, namely for those whose consciences are perswaded herein; doing by this practise otherwise then heeretofore we have don. For seeing wee see, that numbers of Christians of all degrees in England are not yet perswaded of this Article of religion (as wee are, and as, wee in the presence of God cannot otherwise choose but be) of whome notwithstanding wee hold our selves bound to think brotherly & charitably: & because we are vndoubtedly sealed in our consciences that for vs there is no way of religion to save our soules by ordinarily [*sic*] but only to walke in this way . . . instituted by Christ in his word. Therefore wee haue thought it best humbly & instantly to seek & crave the same for our selves only in maner and forme as in before shewed. Which being graunted by your gracious Maiesty and by your said most honorable Counsaill it shall doubtles giue much comfort and peace of conscience to manie most loyall subiectes, and shall preiudice no other Protestant whose iudgment is not herein yet informed, & shall procure to y^e^ most Excellent Governours of our State everlasting praise both with God & all good men.

No. 5.

Principles & Foundations
of Christian Religion.

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1. Concerning God.

Question.

1. God. What doest thou believe concerning God?

Answer.

I believe that There is [1] one God [2] Creator & [3] Governor of all things; who is distinguished into the [4] Father, the Sonne, & the Holy Ghost.

2. Concerning Man.

Question.

What doest thou believe concerning Man?

Answer.

All men by Nature are [1.] wholly corrupted with sinne through [2.] Adams fall; and so are becom [3.] bond-slaves to Sathan, & subject to eternall damnation.

3. The Author & Principall Meanes of Salvation.

Question.

What meanes is there to escape this damnable estate?

Answer.

The holy & heavenly meanes of salvation given vs of God of 2. sorts. Principall, & Instrumentall.

Question.

What is the Principall meanes?

Answer.

The Principall meanes is Iesus Christ, (yea indeed he is the [1.] whole Authour being the eternall Sonne of God [✍] & also true Man. who perfitly alone by himselfe accomplisheth all things that are needfull for the salvation of mankind.

4. The Instrumentall Inward meanes.

Question.

What are the Instrumentall meanes of Salvation?

Answer.

They are of 2. sortes: Inward, & Outward.

Question.

By what Inward meanes is a man made partaker of Christ & his benefits?

Answer.

A man of a [1.] contrite & humble spirit by Faith alone apprehending & applying to himselfe [3.] [*sic*] Christ in his 3. maine Offices (that is, as he is *our* Prophet, King, & Priest) *with* all his Merits in them, is justifyed before God & sanctifyed? [*sic*]

Question.

What is Christs Propheticall Office: or what did Christ for vs as he is *our* Prophet & Teacher. [*sic*]

Answer.

[1]Joh. 4-25. and 16.13. [1.] He himselfe (in his owne word & Testament only) teacheth vs all things Religious as properly belonging to the Church, both Outward & Inward. Wherein standeth his whole true Worship, & the meanes of *our* salvation.

Question.

What is Christs Kingly Office. [*sic*]

Answer.

He himselfe alone [1.] ruleth & guideth vs Spiritually. And this is called Christs [2.] Kingdom of grace. [1.]

Question.

How may we further know this his Kingdom of Grace?

Answer.

Christs Kingdom of Grace heere in this life is of 2. sorts: Inward & Outward. And this later is the meanes & ordinary cause of the former.

Question.

Wherein standeth Christs Inward spirituall Kingdom?

Answer.

In that he ruleth & guideth *our* [1] hearts by his Spirit to the obedience of his Law, w*hi*ch is his word.

Question.

Wherein is his Outward Spirituall Kingdom?

Answer.

In that by himselfe by his Spirit in his Apostles w*hi*ch is all one, (& by none other) he constituteth & enjoyneth the forme of all his Visible Churches with their Ministeries, & admitteth (wheresoever) none other. Also in that he ordinarily ruleth, guideth, & blesseth vs in them only by his owne Ministeries and ordinances, & by none other.

Question.

What is Christs Priestly Office?

Answer.

To offer vnto God a sacrifice allsufficient for all *our* sinnes, w*hi*ch he did by his infinit Sufferings [?] in this life, & to make Intercession for vs in Heaven by vertue thereof for ever. And all this in his owne only person without any other with him whomsoever.

[Question.]

Doth not Christ save vs only by his death & sufferings?

Answer.

No; He redeemeth vs in deed only by his death & Sufferings: but he is *our* Savi*our* & mediator by his Doctrine teaching vs, by his kingdom ruling vs, & by his death once vpon y^e^ Gibbet. That is not by any one, but by all 3. his . . . & proper Offices apprehended & applyed to vs by a true faith.

Question.

What vse hath *our* Sanctification in this life?

Answer.

Our Sanctification, *our* Obedience to the Word, or our Good works have 2. vses. [1.] 1. They are the fruits & sure witnesses of true faith justifying vs. 2. They are the high way necessary for all men to walke in vnto salvation.

5. The Instrumentall Outward Meanes.

Question.

5. Our Outward meanes. What are the ordinary Outward meanes given by Christ for his outward true worship & for *our* obtayning of faith & salvation?

Answer.

The ordinary Outward means (*which* Christ as *our* Prophet & King gave vs and sanctifyed for vs) are of 2. sortes: Generall, & Speciall.

Question.

What is the ordinary Generall meanes?

Answer.

The ordinary Generall meanes is, to be joyned a Member in som true Visible or Ministeriall Church of Christ.

Question.

Are there many in the world, or is there only one Vniversall Visible Church?

Answer.

In the time of the Law there was only one Visible Church vnder one High priest of the Iewes. But since the Gospell went out of Ierusalem into all the world, by y^e^ Divine ordinance there allwayes have ben & are many in nomber, & not only One Visible or Ministeriall Church of Christ, as the Catholiks do falsly believe.

Question.

How then do we say in the Creed; I believe the Catholik, y^t^ is, the Vniversall Church?

Answer.

There we signify the Invisible Church Catholik, either Militant, or els the whole nomber of Gods Elect in Heaven & in Earth. It can not be contrary to y^e^ Acts & Writings of y^e^ Apostles, where a multitude of proper & distinct Ministeriall Churches are shewed vs: one at Corinth, an other at Antioch, an other at Ephesus & many in Asia, many in Iudea, many in Galatia, Macedonia, &c. &c.

Question.

What is a true Visible or Ministeriall Church of Christ?

Answer.

A true Visible or Ministeriall Church of Christ is a par-

ticular Congregation being a spirituall perfect Corporation of Believers, & having power in it selfe immediatly from Christ to administer all Religious meanes of faith to the members thereof.

Question.

How is a Visible Church constituted & gathered?

Answer.

By a free mutuall'' consent of Believers joyning & covenanting to live as Members of a holy Society togeather in all religious & vertuous duties as Christ & his Apostles did institute & practise in the Gospell. By such a free mutuall consent also all Civill perfect Corporations did first beginne.

Math. 18. 19, 20.

Question.

If every particular Church be an intire Church & independent of any other, how shall Vnite be preserved & obedience to Magistrats?

Answer.

Vnitie in consequence standeth not vpon one Church or Pastor over the rest, but vpon y^e^ one Word & Testament of Christ taught ordinarily by that Church vnto vs whereof we are; as Gods Ordinance is. Also thus [2]most easily [1]may y^e^ meanest next dwelling Magistrat [3]rule any Church in outward peace; yea in peace & concord of Religion far more easily & more readily then otherwise.

Question.

What are the ordinary speciall meanes of faith?

Answer.

In speciall sort faith cometh only by y^e^ preaching of the

word, & increaseth dayly by it, as also by the administration of the Sacraments, Discipline, & Prayer. And herein consisteth the whole true outward Worshipping of God.

Question.

What is the Word that is preached vnto us. [*sic*]

Answer.

It is the Word of God. That is, his Will & Testament revealed & confirmed vnto vs in y^e^ holy Scriptures only.

Question.

What is the effect & scope of the Scriptures?

Answer.

Their scope is to specify & shew most perfectly all the wayes of worshipping God a right, & so also y^e^ whole meanes of *our* salvation.

Question.

W*hic*h are the holy Scriptures. [*sic*]

Answer.

The Bookes of y^e^ Prophets & the Apostles, called the Old & New Testament.

Question.

From what authority com they?

Answer.

These holy men of God (the Prophets & Apostles) writ them as they were inspired by y^e^ Holy Ghost.

Question.

How know we that they have Divine authoritie, & were written by inspiration of the Holy Ghost?

Answer.

First the tradition of all times telleth vs so much. Secondly & chiefly the Heavenly matter contained in them vnder such simplicity of words doth now assure vs of it; with many other like reasons taken out of the Scriptures themselves.

Question.

What short Summe have we of all the holy Scriptures, as concerning any duty *which* we ought to do?

Answer.

The 2. Tables divided into 10. Com*m*andments are a short & perfect Summe of all the Scriptures.

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Question.

Is there not then any outward thing Indifferent.

Answer.

Yea, there are many indifferent Civill matters. But of y^{e} parts of Divine Service & Church vse, there is nothing at all Indifferent. All such things are heere simply commanded or forbidden.

. . . . . .

Question.

How many Sacraments are there; or holy Signes?

Answer.

Two; Baptisme, & the Lords Table. One other also may be reckoned as a holy Signe of lesse dignity & inferior nature; y^{t} is, Laying on of hands. But beside these Christs Testament knoweth none.

Question.

Wherein standeth the Churches holy Government[?]

Answer.

In their Election of Ministers, & Their Spiritual Correction of offenders.

Question.

Is it Christs ordinance y^{t} y^{e} whole Church should Elect their Ministers, & Correct their Offenders?

Answer.

They are to do no more of necessity, & in their ordinary carriage, but freely to consen[t] to their Guides preparing and directing every matter.

Question.

What Ministers ought the Church to chose [*sic*] for her ordinary guidance & governm*ent*.

Answer.

A Pastor or Bishop, with Elders, & Deacons.

Question.

What is y^{e} Pastors Office?

Answer.

In Gods & in y^e^ Churches Name to administer the Wo[rd, (?)] the holy Signes, the holy Govern*m*e*n*t, & publik prayer. Not any one, or so[me?] of these, but all.

Question.

What are the Elders?

Answer.

The Pastors assistants & coadjutors in y^e^ holy govern-me*n*t.

Question.

What are the Deacons?

Answer.

They are faithfull men trusted to gather & distribut y^e^ Church[es?] publik treasure for Ecclesiasticall vses.

Question.

Wherein standeth y^e^ Churches spirituall Correction of Offenders w*hi*ch is properly called the holy Discipline.

Answer.

In their Admonishing (twise or thrise at least) & Exhorting to repentance, & y^en^ in cutting of [*sic*] Excom*m*unicating y^e^ vnrepentan[t.]

Question.

What is prayer?

Answer.

A calling vpon God in our wants & necessities. Whereof y^e^ Lords Prayer is a perfect rule & direction for vs.

6. The End of all.

Question.

6. The End of all. What is the estate of all men after death?

Answer.

All men shall rise againe with their owne bodyes to the last judgment. Which being ended, the godly shall possesse the Kingdom of heaven: but the Vnbelievers & wicked shalbe in Hell tormented with the Devil & his Angells for ever.

———————

A true Visible or Ministeriall Church of Christ is a constant & comple[te?] societie of Christians or spirituall Body politike ordayned by Christ in his word, which any one member the[re]of (having neede) may (& must on occasion) go vnto, consult with, heare & obey intirely & wholly togeather & yet with keeping due order & distinction of degrees the[y] all of them being united under tinction of degrees the[y] all ofthem being vnited vnder vnto y^em^.

———————

No. 6.

A yeare now allmost past being in trouble for publishing my little Treatise, intituled *Reasons taken out of Gods word & y^e^ best Humane Testimonies proving a Necessitie of Reforming* our *Churches in England,* I had this answer given me by men in great authoritie, that all the grounds of those my *Reasons* should be shaken & over-

thrown by a man of knowen learning who (as I vnderstood otherwise also) had taken in hand the same, & would quickly do it. In y^e^ meane while my Treatise was sharply censured by sundry of all sorts in divers points. But specially in these following: 1. Because I resolve vpon this conclusion, y^t^ Only a particular ordinary Congregation of Christians, & every such Congregation in y^e^ New Testam*ent* is appointed & reckoned to be a visible Church. . . . . 2. Because I affirme y^t^ our Ceremonies in controversie in England are parts of Gods Outward worship & Service, albeit invented by men. . . . . 3. Because I expound those words of Christ Tell y^e^ Church math. 18.17. of a whole Church intirely & properly taken, as it containeth not only y^e^ Guides but y^e^ people also. . . . . 4. Because I affirme that No Synod vnder y^e^ Gospell hath power by Gods ordinance to prescribe & rule Ecclesia*stical*ly sundry whole Churches if they severally consent not. . . . . 5. Because in my Epistle to y^e^ Pastors of y^e^ Churches in England pag. 81. I vse these words; *Looke to your charge, fullfill your Ministerie which you have receaved of y^e^ Lord.* Wherein som gathered y^t^ *I exhort y^e^ Pastors of y^e^ Severall Churches in England* who do hold themselves [2]to be *rightly & truly Pastors of their severall flocks,* & [1]not *y^e^ Diocesan Bishops Curats & Substitutes,* but [3]themselves to *have properly y^e^ charge of their peoples Soules;* that they should *fullfill their Ministerie,* y^t^ is, set vp & exercise y^e^ Ecclesi*astica*ll Discipline among yem whether y^e^ King will or no. To this last point I will first answer. My meaning & intent in this place is nothing so. But only to do as in y^e^ next page I do plainly expresse; *to seeke vnto God by prayer & to our most wise & noble King by humble & earnest Suit, both for their owne, for their peoples, yea & for Christs due right.* Which indeed if they obtaine not, then to *consider how they can be in such an Office & not to do y^e^ Office, nor intend to do it.* For so they do not, whosoever remaineth & continueth therein still not medling with y^e^ holy Discipline & govern*ment* meerely Ecclesiasti-

call touching his more particular flocke. And yis albeit I answered by mine owne hand writing heeretofore to y^e^ Archbishop of Canterbury privatly, yet I thought it needfull also even in publik to deliver the same. As concerning y^e^ other severall matters before going I answered then in y^e^ time of my trouble, y^t^ if I should perceave from any man Reasons given contrary to my present resolution such as should be *good & well grounded on Gods word*, then I would by Gods grace change my judgment therein. And I promsed also, (y^t^ it might appeare how ready I was to all Christian reason), y^t^ for a time I would stay my selfe & see what would be brought against my opinion by any man within halfe a yeare, notwithstanding it was given y^t^ out of hand [?] my small treatise should be shaken to pieces. Nothing whereof is performed, nor so much as likely to be performed for ought I heare. . . . . .

THE FIRST EPISTLE TO THE CORINTHIANS. CHAPTERS IX-XVI.

REV. DAWSON WALKER, D.D., SCOTLAND.

CHAPTER IX.

When discussing the question of meats offered to idols, in the concluding verses of Chapter VIII, St. Paul laid down the principle that in such matters the Christian is free to act as he thinks best, and is responsible solely to his own conscience. But he followed this declaration of principle with the round assertion that he personally was prepared to abridge the freedom which he claimed to any extent, rather than imperil the salvation of a weaker Christian brother. No sooner, however, have the words left his lips than the thought flashes across his mind that in saying them he has given an opening to his enemies at Corinth. He can foresee the contemptuous rejoinder they will make: "An excellent sentiment, but does he practise what he preaches?"

The Apostle sets out to refute this sneer. He will point to two details in which he has curtailed his personal liberty for the sake of others. He has declined to receive the support from the church which, as an apostle, he might have claimed to receive, and he has, in his own personal life, pursued a course of rigorous self-discipline. But before he can enter on this vindication of himself, there occurs to his mind a reply that his foes will most certainly make. They will say: "He declines to receive the support which is due from the church to an apostle, for the best of reasons. He knows in his heart that he is no apostle at all, but a mere pretender to the title."

It is against this charge that the opening words of the present chapter are directed. He must first make good his right to be an apostle, if he is to claim any credit

for foregoing an apostolic privilege. Now, it would appear from St. Paul's words in this connection, that any man who professed to be an apostle must possess two indispensible qualifications. He must have seen the Lord, and he must have done the "works" of an apostle. The first of these qualifications is obviously connected with the great work of the earliest Christians, the preaching of the resurrection. Only one who had "seen the Lord" could be a credible witness of that event. And the Apostle, probably referring to the vision of the road to Damascus, claims that he has fulfilled this requirement. As for the other qualification, the Corinthians themselves were the standing testimony to its fulfilment. In bringing to them the message of the Cross and forming them into a Christian church he had done the required "work". They need not look beyond themselves for proof of his apostleship.

Having thus proved that he *is* an apostle, he now proceeds to show that he has foregone the support to which his position entitled him. He might have claimed to be supported by his converts. The claim was allowed in the case of all the other apostles. And beside this, the claim was in itself an admittedly just one. He appeals to various departments of practical life, to Old Testament precepts, to the practice of the Old Testament priesthood, and—by way of absolutely clinching the matter—to the specific command of Jesus. All human experience testifies to the equity of the dictum that "the laborer is worthy of his hire", and the Christian apostle is no exception to that general rule.

And yet, St. Paul, instead of insisting on his right, had preferred to support himself at Corinth by the labor of his own hands. It was not his universal practice to do so. When, as in the case of the Philippian church, he was sure that gifts were the spontaneous expression of a fervent love, he gladly accepted them. But the Corinthians, if he had received such support from them, would have been inclined to class him with those wandering

sophists who taught for pay, with whom they were so very familiar; and any such suspicion would have been magnified to the uttermost by his Jewish foes, who were ready to put the worst possible construction on all his actions. Hence he was willing to forego his claim, if only he might thus advance his work.

This was the principle of all his actions. His sole desire was to win men for Christ. To secure this object he would put aside all his personal predilections; he would adapt himself to Jew or Gentile, to strong or weak. In fact, for the sake of the gospel, he would be all things to all men.

It is needless, perhaps, to point out that this principle ought to be applied with certain limitations. St. Paul's own epistles are the best testimony to the limits within which he worked. In the hands of an opportunist or a selfish man, the principle of "all things to all men" may easily result in hypocrisy and fraud. When governed by a burning zeal for Christ like that of St. Paul, there is little need to fear that the principle will be applied in any unworthy way.

It was not, however, merely for the sake of others that the Apostle put limits on the freedom he might have enjoyed. There is always the fear that privilege, if abused, may cease to profit. The discipline of self is salutory—even for an apostle. And, therefore, he declares that he, too, like an athlete training for the games, sternly keeps his body in subjection, lest, after preaching to others, he, the preacher, should himself be lost.

CHAPTER X.

The illustration of the necessity for self-discipline with which the last chapter closed, was one that would appeal more particularly to Gentile hearers. He proceeds now to illustrate his point by a reference to ancient Hebrew history. The chosen people themselves were a conspicuous instance of the truth, that the mere

possession of exalted privilege is in itself no guarantee of abiding spiritual welfare. It is not the possession, but the use of privilege that matters, and the fate of the Israelites in the wilderness was an ominous warning of the way in which lofty privileges could be abused and lost. The privileges were given to the whole people. The Apostle's emphatic repetition of the word "all"—it occurs five times in the first four verses—makes this abundantly clear. But the large majority of them proved unworthy. "With most of them God was not well pleased." In various ways, by idolatry, impurity and faithless murmurings, they provoked God's anger. They "lusted after evil things" and "they perished by the destroyer."

Apart from the grave truths which this passage emphasizes, its words have a further interest. They are an excellent example of St. Paul's method of treating Old Testament history. When he speaks of a "rock that followed them" we seem to be in the regions of Rabbinical exegesis and are reminded of the tradition about a rock, shaped like a bee-hive that rolled along and accompanied the Israelites on their journey. But when he speaks of the rock as "spiritual" and adds that "the rock was Christ" we feel that we are on a higher plane of thought. We may indeed see a hinted allusion to the Rabbinical tradition, but hardly more than that. St. Paul is spiritualizing the Old Testament history. Even in those wilderness days the pre-incarnate Christ was watching over and caring for His people, and the various manifestations of supernatural power were but the signs of His protecting presence.

The passage ends with a warning and a consolation. The warning is one that is always timely when men are apt to magnify their possession of privilege, and thereby to grow idle and conceited. "Let him that thinketh he standeth take heed lest he fall." If on the other hand the Christian should become over-anxious, so fearful of temptation that he does not take a single step

ahead, lest he should fall into a snare, let him remember that God is watching over him, who will permit no temptation that is too great to come upon him.

The Apostle now proceeds to emphasize his point by an illustration drawn from an entirely different sphere. Ever since the beginning of Chapter VIII the question before his mind has been that of the attendance of Christians at the religious rites and social feasts of heathendom. He has shown that even where the particular matter at issue may seem to be an unimportant one, we still are bound to consider the results of our actions—their effects both on others and ourselves. The Christian needs both a spirit of love and a spirit of self-discipline. He has illustrated this by the case of Israel in the wilderness. He now goes on to illustrate it by a reference to the nature of the Holy Communion. How, he asks, is it possible that one who partakes of the sacred meal of Christianity, should also be present at meals in idol temples? Participation in all such rites means communion of the worshiper with the deity worshiped. In heathen temples it meant communion with those demoniac powers of evil which (as St. Paul believed) lay behind the idolatrous systems of paganism. In Christianity it means the Christian's communion with Christ. What two things, then, could be more utterly incompatible than these? No Christian who had been present at the Holy Supper should have needed to be warned against idol feasts. To dream of participating in both was a reckless tempting of Divine Providence.

In closing the discussion of the topic, he lays down one or two broad rules for conduct. The dominating spirit must be one of loving consideration for the welfare of others. With this proviso, he maintains that all meat that is to be purchased in the ordinary markets should be regarded as ceremonially clean, and that no conscientious scruple should be raised in connection with it. If a Christian man were to dine with a non-Christian friend, he should not begin to raise questions whether

the meat was "clean", that is, whether some parts of the animal had previously been appropriated for use in heathen sacrifice. If, however, attention were to be called to the fact that the meat was, in this sense, "unclean" a Christian would do well to refrain from touching it; not because it really made any difference, but in order to avoid hurting the scruples of any weaker brother who might be present. It is true that the man who is untroubled by such scruples is, in the Christian sense, "free". But it is a pity to exercise one's freedom in circumstances where the only possible result will be misconception and harm. The Christian's guiding principle should be to avoid hurting his brethren; the aim to which all his acts tend should be their full and perfect salvation.

CHAPTER XI.

We enter now upon another and a clearly defined section of the epistle, extending from the beginning of this chapter to the end of Chapter XIV. It is occupied with various questions concerning the mutual relations and the behavior of the members of the Corinthian church. The present chapter deals with two of these points, the proper dress and behavior of women in the public gatherings of the church, and the disorderly practices prevalent at the administration of the Lord's Supper.

In order to appreciate St. Paul's counsels in these matters we have to put ourselves at his standpoint and at the standpoint of his age. Amongst Greeks it was the general custom for both men and women to worship with uncovered heads. With the Romans, on the other hand, both men and women veiled the head during the performance of religious ceremonial. With the Jews, men veiled the head, while women were not only veiled but concealed behind a screen. The Apostle's injunctions here do not fall exactly into line with any of these distinctly national practices. They seem to be rather an attempt to modify Greek usage by the influence of Chris-

tian ideas. He lays down the rule that in acts of worship men should have the head uncovered, but women should be veiled. This advice appears to be based on the general principle that the worshiper should be veiled when any superior is *visibly* present. So far as this world is concerned man is the highest of created beings. Christ, who is superior to him, is not *visibly* present; hence man should worship with uncovered head. Man, however, is the superior of woman; hence, when men and women are jointly engaged in acts of worship, the woman must be veiled in acknowledgement of that superior presence. St. Paul even goes so far as to say that the woman who violates these proprieties, classes herself, by doing so, with the slave and the adulteress. That is his meaning in the words: "It is one and the same thing as if she were shaven."

However present-day opinion may regard St. Paul's view of the relative position of the sexes, there is no escaping from the fact that he held it, and maintained it, too, on Scriptural grounds. He appeals to the creation narrative in Genesis as testimony to the fact that man was created first and woman was created "for the man". We must, of course, read his words here in connection with his admission, made a little later, of the equality of man and woman "in the Lord". We must also recall his sublime and spiritual view of marriage in the Epistle to the Ephesians. But when all due allowance has been made, his view still remains clear that in all the public ministration and authoritative teaching of the church, woman must yield the place of priority to man, and it can hardly be denied that the subsequent history of the church has tended to confirm the wisdom of that view.

One curious phase in this discussion calls for a word of special comment. The Apostle declares that woman should be veiled at worship "because of the angels". Many varied interpretations have been suggested for these words. The most reasonable one seems to be that the Apostle believed angels to be invisibly present at acts

of Christian worship; he also believed that they had been spectators, as it were, of the creation of man and woman. They, therefore, would be especially distressed and displeased at any behavior in acts of worship that violated the order and precedence revealed in the original creation. Hence it was "because of the angels", in addition to all the other reasons, that due decorum must be preserved. It is interesting to recall, in this connection, the expression of the same belief in angelic presence in the works of the Liturgy: "Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name."

St. Paul now turns to another class of disorder in the church, the irreverent behavior of its members at the Communion. Here again in order to understand his words we must recall the local conditions. The actual administration of the sacrament seems to have taken place at the end of a social meal known as the Agapé, or love feast. It appears that to this meal the various members brought their own contributions. At a later stage in the history of the church the Sacrament of the Lord's Supper was entirely dissociated from connection with the Agape, which had fallen into disrepute. What happened at Corinth when St. Paul wrote these words was that "cliques" and "sets" were painfully apparent at their love feasts. The richer members not only drew together in marked isolation from the poorer ones, but actually assembled at an earlier hour in order to enjoy the feast before the poorer brethren could arrive. St. Paul's words indicate, too, that the food and drink were not mere symbols of brotherly love. Men made an actual meal of the feast, so much so that even drunkenness was not unknown.

To correct these flagrant disorders he recalls, in familiar words, the circumstances of the institution of the Last Supper, declaring how in this solemn rite Christians "proclaim the Lord's death till He come". In grave

and weighty words he warns them against heedless and unworthy participation in the Sacred Feast, declaring that disaster has already fallen on some of them in consequence of this sin. He finally entreats them to distinguish between this meal with its sacred symbolism, and ordinary meals where men eat to satisfy their hunger. Let hunger be satisfied at home and let the members of the church wait for one another before entering on the meal which typifies their common salvation and their mutual love.

CHAPTER XII.

We enter in the next three chapters on a topic beset with various difficulties—the question of the use and abuse of spiritual gifts. St. Chrysostom himself has declared that this section of the Epistle is "exceedingly obscure". It is hardly then a matter for wonder that modern readers should often find themselves perplexed. To do full justice to the subject an elaborate treatise would be required. It must suffice for our present purpose to set forth in outline one or two of its more important features.

The one main topic is the presence and work of the Holy Spirit in the Christian community. How is that to be recognized? In general, says St. Paul, by confession of the Lordship of Jesus. No man makes this confession save at the bidding of the Holy Spirit.

But the Christian church, it must be remembered is an organism. Like all other organisms it displays at once diversity and unity. The unity of its life is the unity of the God who is its Lord. The diversity is as manifold as its members are numerous.

St. Paul finds the aptest illustration of this truth in the constitution of the human body. The comparison of the body politic with the human body and its various members is as old as Menenius Agrippa and the secession of the plebeians to the Sacred Mount in the early

days of Roman history. It seems to have appealed with peculiar force to St. Paul, for he alludes to it, more or less fully, on three separate occasions. Our present passage is the one in which the comparison is most fully worked out.

It was necessary for him to emphasize this truth, for the Corinthian church was divided by rivalries not only as to the merits of different teachers, but as to the spiritual endowments possessed by various individuals. Its members were inclined also to overestimate certain gifts which appeared to possess analogy to the manifestations of heathendom, and to underestimate those which were of more real and enduring worth. Here it was that the lesson of the human body was helpful. Just as it has various members, some for more honorable, some for less honorable uses, so the church has various members, some possessed of higher, some of lower, spiritual gifts. Just as each organ, whether high or low in rank, is absolutely essential to the body's welfare, so each member with his differing gifts is indispensable to the church's life. As in the body, injury of one organ affects the condition of the whole, so one Christian's lapse into sin reacts on the general welfare of the church. In fact, Christians "are the body of Christ and severally members thereof."

The Apostle then proceeds to instance various kinds of spiritual gifts which individuals may possess and thereby contribute to the totality of the church's life. The list begins with the apostolate and ends with "divers kinds of tongues". It includes both officers and aptitudes. Some of the gifts mentioned, such as "miracles" and "gifts of healing", would now be classed as supernatural; others, such as "helps" and "governments", would be classed as normal phenomena. But of all alike it is true that they come from the Spirit, who distributes them at will. It is no more possible that *all* should possess, say, the apostolic, to the exclusion of all other gifts, than that the human body should be entirely an eye or an

ear. The church cannot dispense with any one of the varied gifts, if her activity is to be vigorous and her corporate life in perfect health.

One point, however, needs further emphasis. Just as in the body, some organs are more vitally necessary than others, so there are degrees of importance in the matter of spiritual gifts. Some are higher and more to be desired than others. St. Paul's purpose is to estimate the respective worth of two in particular, the gift of "prophecy" and the gift of "tongues". But before proceeding to discuss the matter, a more fundamental consideration even than this occurs to his thoughts. He will show the Corinthians "a still more excellent way".

CHAPTER XIII.

There is one thing without which every spiritual gift becomes useless and ineffective—the gift of love. The loftiest spiritual endowment, the firmest faith, the widest philanthropy, the utmost self-sacrifice, without love are nothing. What love can do the Apostle sets forth in that matchless lyrical outburst which defies any analysis or paraphrase. Love, he declares, can under any stress of circumstances "bear," "believe" and "hope", and if faith and hope be dead she can still "endure". Love alone is eternal; "prophecy" and "tongues" alike will play their part and vanish. They are concerned with this fleeting world of dim light and imperfect knowledge. But perfection will, one day, come and love will still be gloriously supreme. Faith will be absorbed in sight, Hope will fade as fruition is achieved, but Love will still remain the indispensable necessity to the bliss of our eternal life.

In whatever respects our Revised Version is open to criticism, it can hardly be denied that it has done good service in its rendering of this chapter. It is a real gain to have "love" in place of "charity". In modern speech the word charity has become so entirely associated with

the idea of "almsgiving" that it requires a mental effort to give it back its original significance. A further gain is, that we can now see in the English, what has always been apparent in the Greek, how closely related in this matter St. Paul's thought is to St. John's. We feel that the Apostle who wrote, "the greatest of these is love", was dwelling on the heights with him whose message was that "God is love."

CHAPTER XIV.

Now that St. Paul has shown the necessary condition for the effectiveness of any spiritual gift at all, he is free to discuss the relative merits of two in which the Corinthian Christians were more particularly interested, the gift of prophecy and the gift of tongues. To define the precise nature of these two gifts is by no means an easy task. Prophecy, it would seem, was, broadly, equivalent to what we mean by preaching—preaching, that is, in the best and highest sense of the term. It "edified" the church; it meant giving to the church "edification and comfort and consolation". No more fitting words than these could be found to express the preacher's true ideal.

In defining the gift of tongues we are faced by many perplexing problems. From St. Paul's description we gather that "tongue speech" was not addressed to men, but to God. In fact, to the general hearer it was unintelligible and could only be understood by means of an interpreter. The speaker "edified" himself and not the church. From the point of view of general edification it was a comparatively useless gift, for all sounds are useless that do not convey some particular significance. It only became useful, if some one was at hand to interpret.

What, then, was this gift of "tongues"? Can it be correlated with any other known phenomenon of the apostolic age? What, in particular, was its relation to the gift of "tongues" vouchsafed to the church on the day of Pentecost?

In answer to these questions, the suggestion may be advanced that both at Jerusalem and at Corinth, the gift was connected with abnormal mental conditions. Those who exercised it were in a condition of "ecstasy". It is also to be noted that at both places the language employed was that of prayer and adoration. It was directed to God and not to man. Another point of resemblance is that the outward demeanor of those "possessed" excited similar comment at both places. At Jerusalem men said that the apostles were "filled with new wine"; at Corinth St. Paul declares that if all exercise the gift and strangers enter the church they will "say that ye are mad".

Admitting, then, these points of resemblance, we have still to face another difficulty. A feature of the gift at Pentecost was the power of speaking foreign languages. Men of various nationalities, hearing the apostles speak, were surprised to hear their own various dialects. Was this the case at Corinth, too? Some of the most recent critical opinions maintain that it certainly was. It is held that the reference to "interpretation" points especially in this direction. Others incline to the view that speech in foreign languages formed no part of the phenomenon either at Jerusalem or at Corinth; that at both places the speech was simply the intelligible language of ecstasy, and that St. Luke was misinformed in supposing that at Pentecost the apostles spoke in foreign tongues.

To very many this last supposition will seem a highly improbable one and they will require very conclusive proof before accepting it. A hypothesis may be advanced here for their consideration, which whatever be its other merits, has that of maintaining the historicity of St. Luke's narrative in Acts. We hear much nowadays of the "subliminal" or "unconscious" self—that almost unexplored region of personality which seems to be behind our normal consciousness. We know that when, through any exciting cause, our normal consciousness is, for the time, suspended, this "unconscious" self

is set free, as it were, to give off the various impressions that have been made on it. We know, for example, that under an anaesthetic, or in delirium, people will speak in foreign languages, and in other respects, speak in ways of which they would be incapable in their ordinary consciousness. A very reasonable explanation seems to be that their "unconscious" or "subliminal" self has received at some time or other, impressions of these things, and that this "self" is now roused to activity and is giving off the impressions it received. But the exciting cause of the activity of the "unconscious self" need not necessarily be physical; it may be mental or spiritual. It is not inconceivable that under the impulse of the Holy Spirit's possession the disciples on the day of Pentecost may have been, for the time, transported to an abnormal plane of consciousness, a condition of "ecstasy"; and that under these conditions, expressions of praise and devotion in many different languages, which they had at various times heard in the streets of Jerusalem, would be set free from the recesses of the "subliminal" self and would come flooding to their lips. If this were the true account of the matter, one thing would be clear —that St. Luke has related what actually took place.

It would be rash to assert, on our present available evidence, that speech in foreign tongues formed an essential part of "tongue speech" at Corinth. One or two other things are quite clear about it. St. Paul did not encourage the too frequent use of the gift. It was one that ought to be kept under control. The gift of prophecy was higher and was preferable, for the very reason that, in its employment, the will and intellect were in a state of normal activity. Whereas, in the exercise of the gift of tongues they seem to have been in abeyance. He seems to have held also that the chief use of this gift was to arrest the attention of the outside world by its evidence of unusual and unearthly power; but that when once the result was secured, its proper work was done and prophecy alone would be of further use.

He closes this discussion, as we have seen him close the earlier ones, with a few words of detailed advice. No more than two, or at the most three, members, should exercise the gift of tongues at any one service, and they should exercise it in turn. If no interpreter were present, then the gift should not be exercised at all. The prophets also must speak in order. If a "revelation" should be made to one who was sitting by, then the one already speaking should give way and hold his peace.

Women must keep silence in the churches. The apparent inconsistency with the earlier passage, in which they seemed to be allowed to pray or prophesy with veiled heads, may perhaps be best explained by supposing that they were excluded from the authoritative teaching and government of the church, and that subject to this important exclusion, they might take some part in acts of public worship.

There is a sharp and peremptory tone in St. Paul's concluding words which seems to indicate that he was weary of the Corinthian vagaries and excesses in these matters. Whatever their own views might be, he bids them remember that his words are "the commandment of the Lord". All things must "be done decently and in order."

CHAPTER XV.

St. Paul has hitherto reproved the Corinthians chiefly for matters of conduct. He now turns to a topic on which their fancied superior wisdom was leading them far astray not only in conduct but in a fundamental doctrine of the faith. Some, at any rate, amongst them frankly rejected the idea of a general bodily resurrection. They said: "There is no resurrection of the dead."

In one respect we have reason to be thankful that they did so. For it is to this that we owe one of the most precious passages in the Pauline writings. On the one hand, it is the most direct and explicit piece of testimony

to the objective reality of our Lord's resurrection that the New Testament affords; on the other, it contains those words of inspired hope and comfort which sound in the ears of all Christian mourners when they lay their dead in the earth. In the history of dogma, too, the chapter has a place of peculiar interest, for it is the earliest extant essay in Christian doctrine.

These Corinthian "free thinkers" did not, it would seem, deny the fact of our Lord's resurrection. He, indeed, had risen from the dead; but, they held, it did not therefore follow that men in general might also rise. The resurrection of Jesus was a unique and unparalleled thing, from which no inference whatever could be drawn as to the resurrection of those who took Him for their Lord. One of the most important features in the Apostle's argument is his refutation of this position. To deny the *possibility* of a general resurrection is, he maintains, to deny the *actuality* of Christ's resurrection. To admit the *actuality* of His, is to admit the *possibility* of resurrection for the race.

In order that there may be no missing link in his chain of argument, St. Paul begins by rehearsing the historical evidence for the bodily resurrection of Jesus. This is the first stage in his demonstration of the certainty of the resurrection. From this he goes on to argue that to deny the possibility of resurrection in general is, implicitly, to deny Christ's resurrection, and so to render the gospel message entirely illusory. He then proceeds to show that Christ's resurrection is not an isolated phenomenon, but is the "first fruits" of a great harvest, the ingathering of which is necessary to the fulfillment of God's kingdom. He further points out that this is not merely a matter of speculative interest, but has clearly perceptible results on conduct.

Having, in this way, established the *certainty* of the resurrection, he proceeds to discuss its *nature*. He appeals to various analogies—to the difference between the seed and the full grown plant and to the variety of

material forms in the visible universe in order to show the antecedent probability that there may be a future body of a higher order than our present bodily frame; there may be a "spiritual" as well as a "natural" body. Further, if the result of our connection with Adam, the first ancestor of the race, has been the bestowal of a "natural" body, our connection with Christ, the Redeemer of the race will involve for us an appropriate "spiritual" body. It will only be by triumph over mortality on such lines as these that God's promises will receive their complete fulfilment and the toils of His servants find their proper goal.

Such, in brief outline, is the Apostle's argument. We have only space here to emphasize one or two of its leading points. He begins by recalling the facts of the Passion as he himself had received and taught them. He then enumerates various appearances of the risen Lord —in one case to over five hundred brethren at once, the majority of whom were still alive. Such an appearance as this, if we are willing to accept the Apostle's testimony that it took place, effectively disposes of all theories about hallucination and subjective visions. Finally, the risen Christ appeared to St. Paul himself, the reference here being probably to the appearance on the road to Damascus.

So much for the fact. He then presses home the point that to deny the possibility of resurrection in general, is to deny this resurrection of Christ which he has just shown on strictly historical grounds, to be a denomstrably real thing. He presses home, too, the point that Christ's efficiency as the Savior of men from sin, is bound up with his resurrection, and that if the resurrection did not take place, the faith reposed in Christ as Savior is a vain and futile thing; the apostles were promulgaters of a falsehood; those who died hoping in Christ were, as a matter of fact, dead for ever—the poor deluded victims of a lie.

But the fact is true; Christ *is* risen. He is, further-

more, the harbinger of resurrection for mankind. Just as the handful of corn offered in gratitude at the temple meant that the harvest was standing in the field, so Christ's resurrection means that His saved ones will share His risen life. He does not stand alone; He is *"the first born among many brethren". Only so can the glorious end be reached. The Son will save men from death as well as from sin. Only then and only so can He submit His finished work to God the Father.

In pointing to the cheated hopes of Christians, if the resurrection of Christ be not a fact, St. Paul alludes to the custom of baptizing "for the dead". Many explanations have been suggested for these words. Perhaps the simplest is this: It must often have happened that converts who accepted Christian baptism were distressed as to the fate of relatives and friends who had died in heathendom; and the custom, therefore, arose of being baptized on their behalf in order that the benefits of baptism might extend to them. After all, it was only an extension of the principle of vicarious action. If Christ could die on His cross for a world of sinners, might not His followers be baptized for their departed friends—do for them what they could not do for themselves?

If Christ were *not* raised, such baptism would be but an idle form; the toils and struggles of the apostles themselves would be but wasted effort. The mass of men, in the absence of this inspiring hope, would try to make the best of the present world by indulgence in sensual excess. Traces of this were visible at Corinth, and St. Paul sternly recalls his converts to a better mind.

But some enquirer might ask: "How can such a thing as a resurrection be? What is the mode of its operation?" St. Paul does not directly answer this. It must remain a mystery. But the fact that it is mysterious should not raise a prejudice against its reality. For the same mystery envelopes the growth of every seed. We see the tiny seed, and we see the perfect flower. *How* the one

*Romans, viii: 29.

has grown to be the other still remains a baffling and inexplicable mystery. But the passage from one form to another, apparently from a lower to a higher life, in the world of Nature illustrates the possibility of such passage in the world of men. That the "natural" should come first and then the "spiritual" is, after all, only a particular case of the general law of upward progress. It is true that we are at present on the earth and are "earthy"; but "we shall also bear the image of the heavenly."

Finally, the Apostle has a "mystery", a truth of revelation, to set forth. There will come a day when the last trumpet will sound, when the dead will rise, and those who are alive and on the earth will "be changed". It may be that, at this period, he believed that this great event might take place in his own lifetime. Afterwards he came to see that the church on earth was likely to have a more extended future before it. We believe that his words will yet find their fulfillment. When that day comes, the final paean will be chanted of law fulfilled, of sin defeated and of death destroyed—the victory of Christ. In hope of this, His followers may work and fight. *His* victory will crown *their* toil.

CHAPTER XVI.

In a few brief practical words, the Apostle gives injunctions for the method in which the Corinthian contribution to the collection for the poorer members of the church at Jerusalem should be made. It should be going on systematically and should not be left till his own arrival at Corinth. He hopes that Corinthian delegates will accompany him when he takes their bounty to Jerusalem. He hopes to see them all soon; but at present the claims of the work at Ephesus are pressing.

If Timothy should come, he prays them to receive him with courtesy and friendliness. Apollos, it appears, was disinclined to go to Corinth. Probably he wished

to keep away from a church the members of which might wish to use him as a party leader against St. Paul.

Throughout the closing words of salutation and personal greeting, he pleads the one supreme necessity—love. Let all things be done in love; let them love their Lord. He who does not love Him should be anathema. In two brief Aramaic words *"Maran atha"*, he gives them a motto and a watchword, "the Lord is coming". May His grace be with them, as St. Paul's own love—in Him—is with them every one.

BAPTISM.

A GLANCE AT CHRIST'S VIEW OF IT.*

BY REV. C. A. HOBBS, D.D.

I. UP TO HIS OWN BAPTISM.

Drop down into that old world at the time of the preaching of John the Baptist. The Jews in and around Jerusalem have been lifted out of the monotony of the common into an atmosphere of fervor and fire.

To what shall we liken it? Had you lived in England under brave Queen "Bess", when foreign invasion seemed certain, and the "Armada" was still called invincible; when every Englishman, at the danger threatening his country, was stirred to his heart's depths—or if you did live in that nearer time of our dread Civil War, feeling the passionate demand that North and South swallowed up every other issue, you might be able a little to measure the kindred feeling that two thousand years ago swept Judea like a tidal wave. Even thus, the greater intensity was in favor of Judea. For there you must add piety to patriotism as a compelling motive—fanatical piety, if you will.

Never had the profound deeps of a people been more profoundly moved. John the Baptist was preaching in the wilderness! Not to him only, but to the multitudes, his was a voice, and that the voice of God. Everywhere, agi-

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*It is proper to say at the beginning that the writer seeks here to study the view of Christ concerning baptism, without entering into the consideration of possible differences between that of John and Christ or the apostolic. These can not, indeed, be contradictory, but our question is: Did our Lord look upon this act as a matter, practically of indifference, or did he hold it in high regard?

Nor do we believe baptism to be the only important teaching. Very far from it! But in the time and place for it, one can no more omit it, and have a perfect whole, than he can omit seeing and hearing and have a perfect body.

tation! "Is the Messiah, with all the hopes and possibilities involved, indeed at hand?"

Here, when by chance or purpose, men met together, there in the households, till the excitement spared neither man nor woman nor child, this must have been the theme of conversation. No rank nor age escaped the swirl of the waves as the new movement gathered force.

In this excited and exciting time, this tempest of desire and hope, where the greatest possibilities for the Jew that could ever find realization, seemed on the eve of fulfilment, lived and thought and felt and wrought the generation which was to see the baptism of Jesus Christ and know the Christ himself.

How vivid is the account of Mark! Did he, as reporter, catch the very expressions of the swift speech of a Petrine sermon? However that may have been, we can easily imagine that Peter, as he spoke, lived over once more those early days. (Mark 1. sq.) Note these words:

"And there went out to him" (*the Baptist*) "*all the country of Judea and Jerusalem*", (*what an impression* the crowds had made on the observer!)—"*and they were baptized of him in Jordan, confessing their sins.*" * * * "And he preached, saying, "there *cometh One after me* that is mightier than I, the latchet of whose shoes I am unworthy to unloose; I *baptize you in water, but he shall baptize you in the Holy Spirit.*"

Equally profound is the impression of John's advent, given by Matthew (3. —) and Luke (3.). Nor must we omit the Gospel of John. (1:19-34). That the stir of the reformation reached beyond Judea, can easily be noted, as is evidenced in the different places which were the scenes of John's baptisms. But the manifestation of the great reformation, the high climax toward which the movement irresistibly swept, was the *preaching of repentance finding its expression in the baptism of John.*

Among those affected deeply by the intense national feeling, was a young man of Nazareth, known among his associates as a carpenter. Deeply affected we say, for

of the group of young men brought to view in the gospels, religious, earnest, impressionable, he must easily have been foremost. We speak of that which appeared to the observer. Even so, because of his growth in spiritual life, to which the call of John would especially appeal, his knowledge of the Scriptures, his obedience to God, Jesus would be in advance of others.

But he was more than man. And though the evidence should not be manifested till his baptism, who may deny an understanding opening swiftly to the truths proclaimed, as the Century Plant, long hiding its gathering strength, suddenly bursts into glorious bloom?

Where no one was indifferent, could *he* be indifferent? Could he even be indifferent to this hour, he, the One for whom this hour was set? Could he be indifferent? Could he even be indifferent to that baptism, which for a new era was at once the expression and manifestation? Impossible! We think we know this from the national feeling already described. But let us advance to the particular. We know it concretely from the personal act of Christ. It is said that "acts speak louder than words". Give due weight to the statement. Jesus soon made the long journey to the Preacher's presence, and was baptized by him under conditions so remarkable that, though familiar, they must be noticed anew (Mark 1:9-11). "And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens rent asunder and the Spirit as a dove descending upon him; and a voice came out of the heavens, thou art my beloved Son in whom I am well pleased". Luke adds (3:21) that all the people were baptized first, and "that Jesus also, having been baptized *and praying,* the heaven was opened." The Gospel of John agrees substantially with these accounts (1:28-34), but tells us that the descent of the Spirit was also to be a sign to the Baptist that Jesus was the Messiah. Matthew adds two points: John's protest

with Christ's insistence, and the Holy Spirit's coming as a sign to Christ as well as to John. And we should say here that the agreement of all the gospels on this remarkable historical fact, showing in its nature the high importance of baptism, makes it weighty testimony indeed.

However, let us now look at the significant fact that Christ overruled John's vigorous protest. It is Matthew who records this. *Jesus was not to be denied. The duty was urgent. †"Thus it becometh us to fulfill all righteousness." Neglect it, and "sin crouched at the door." At least for Christ, baptism was a part of this righteousness. He would not omit it. Every objection, however valid as others saw it, must be swept away. So great was the duty that John must not even tarry. This conduct on the part of our Lord can be interpreted in no other way than that he held baptism to be of high importance.

All this shows its significance as Christ regarded it, applied to himself. But the action at the Jordan, and the words connected therewith, show its value for others. Could John ever forget that against his will, as he first saw the demand, he administered the ordinance? or that he was afterward convinced, from the opening heavens, that it was surely the will of God? This would empha-

*That Matthew's gospel is to be relied on, there is evidence at the hands of scholars in plenty. We here quote the opinion of Ernest W. Burton, Professor of New Testament Interpretation of the University of Chicago. "(Short Introduction to the Gospels, pages 9 and 19.) "In the light of this purpose of the book the *unity*" (Burton's Italics) is clearly evident From the assertion in the first verse, that Jesus is the Christ the son of David, the son of Abraham, to the *commission which in its closing paragraph, this Christ now risen from the dead, goes to his apostles to make disciples of all nations,*" (italics ours,) "one thought dominates it. This is no patchwork put together by several hands, working with different conceptions, or by one editor whose only thought was to include all evangelic material he possessed. The writer may have employed as sources of his book other gospel writings,—the resemblance of some of the material to that which is contained in other gospels seems to show that he had such sources: but whether so or not, he has wrought all his material in to a real book with a definite course of thought and a clearly defined aim." See other references on page 14.

†"Jesus puts the matter upon the ground of duty". "Life of Christ," page 57. Burton-Mathews.

size for John its high import. And as the disciples of Christ learned the whole story, if they did not witness the scene, how could they hold other than the same opinion? Study those words, "Thus it becometh *us* to fulfill all righteousness." Who? Certainly the followers of Jesus! Christ's "now" is indeed not theirs. That belonged to him at his crisis hour. Nevertheless, there must be a *"now"* for others, or the great proposition ceases to have any force. But observe it is spoken thus in connection with baptism. Other duties may be included—baptism must be. Once more: The surroundings of that baptism would make the act forever memorable. Came there the transcendent revelation of God's Fatherhood, the Sonship of Christ, the personality of the Holy Spirit abiding now in his fulness (God *one, triune*) with the Messianic Ministry begun!

And this high crisis hour was a baptismal hour! Moments of crises are not moments of indifference. Moments of crises so weighty as these could never lose their impressive meaning. Was this not also to Christ the first clear vision of his future death and burial, represented so strikingly in the initial act of obedience? We are sure at least that his baptism held such potency from its unique and mighty environments, that it never could be looked upon with light regard.

So must we see him, enfolded by this atmosphere, his character affected by the experience, his memory cherishing it, if we would rightly interpret his thoughts thereafter upon many themes. But for our purpose, upon baptism itself.

II. AFTER HIS BAPTISM TO HIS DEATH.

Under the spell of this initial manifestation, to make Jesus careless concerning this ordinance, would not only seem unnatural, but to charge him with grave inconsistency. We would conjecture a conduct that would involve a continued belief in its significance.

Happily this is a matter of record. A curious bit of history is that found in the Gospel of John, (3:25, 26). "There arose, therefore, a questioning on the part of John's disciples, with a Jew about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond the Jordan, to whom thou hast borne witness, behold *the same baptizeth, and all men come to him.*" The popularity of Jesus continues. (Jno. 4:1-3): "When therefore the Lord knew that the Pharisees had heard that *Jesus was making and baptizing more disciples than John,* although Jesus baptized not, but the disciples," etc. Christ would avoid all rivalry, so he departs from that place. But what a story this tells of multitudes immersed under the direct authority of Jesus. What witnesses they would make for us, if we could but get at them. This record is the testimony of an eye witness*. Again we find that the argument from silence is not decisive. Even if the other narratives do not speak further of Christ's acts in this direction, we know that Jesus did baptize during his ministry because John the apostle declares it. When did he stop baptizing? Let us admit the fact, nay, proclaim it with emphasis, that *nobody knows.* When, if ever that hour did come, and because in a life so brief so much must be done —other phases of it must have attention—we may be assured, not only from the first great experience, but also from this incident, that Jesus Christ did not look with indifference upon baptism. This conclusion may be accepted more readily if enforced by other considerations. Let us glance swiftly at some of them. Every reference to John the Baptist would be a reminder of the unique beginning of the Lord's work. The eulogy which the Savior pronounced upon his Forerunner necessarily involved his mission. Consult the paragraph (Luke 7:24-29). "None greater than John." But the Pharisees

*Burton says: '(Short introduction to Gospels, page 110.) "The author constantly speaks as if he were an eye witness of the events he narrates." Other illustrations are given, then this incident is mentioned.

and the lawyers *rejected for themselves the counsel of God, being not baptized of him.''* Once more: When so important an issue as the authority of Christ is at stake, it is John's baptism that must serve as a text. If the ordinance was of small value in the thought of Jesus, it seems strange to find such reference here, Mark 11:28, sq. His enemies enquire: ''By what authority doest thou these things? And who gave thee this authority to do these things?'' And Jesus said unto them, ''I will ask of you one question, and answer me, and I will tell you by what authority I do these things: the baptism of John, was it from heaven or from men? *Answer me!''* (Italics ours.) The opposers knew well enough that the baptism was from heaven (as Christ indicates, and which shows its value), but they were too cowardly to confess it. Up to this time that baptism seems to have been a vital question. The very discussions where Christ by some was thought to be John the Baptist (Mark 8: 27, 28) would keep the issue alive. And could Christ have heard the grievous tidings of John's death without recalling the old associations?

Observe also that the word ''baptize'' is a great word in the Lord's vocabulary. There is no word like this to express the thought of his suffering and death. (Mark 30:37-41), (The answer to the request of James and John.) The agony of the atonement touches Christ. How shall this be described? ''But I have a baptism to be baptized with and how am I straitened till it be accomplished.'' (Luke 12:49, 50.) The words must be interpreted by Gethsemane and Calvary.

This was not only a great word in his vocabulary, ready at call, but he knew its significance. When he was buried beneath the waters of the Jordan, that baptism must have flashed forth his future, his death, burial, resurrection! What Paul knew he must have known. (Rom. 6:3-6. cf. Matt. 16:21, Luke 9:22.) The one word, however, that told it all was baptism. It is no wonder that this ordinance stood at the threshhold of his

ministry. It is no wonder that it takes the same place in his church. One calls for the other.

It is well that Baptists press home the profound meaning of the ordinance. An impressive sentence spoken at the late Baptist World's Congress, London, was by Rev. B. F. Meyer in its closing session at Albert Hall: "We also go back from our Pentecost determined to maintain the rite of believer's baptism. Those early Christians had learned what they had never known before, as they saw thousands baptized in the temple tanks, the tanks prepared for the divers washings of the Jews. They had seen the death, burial and resurrection of Christ set forth, and from that moment they put the lakes, the rivers, and the oceans of the world to a new use. We, too, pass away with the same great purpose, because we hold the rite is not only characteristic of ourselves, but is symbolic of a great and essential doctrine." If we can note such significance, much more Christ; and it is not likely that as the shadow of that death drew nearer, he became indifferent to the symbol which preached thus the doctrine of the atonement.

Again, that Christ established another "positive institution", reinforces the belief that he would not ignore nor abandon the equally significant first. When the "Supper" because a fact, holding, too, the story of his death, he could not be charged with indifference as to keeping alive such truths in symbolic form. But the supper presupposed baptism as the significance of each would seem to indicate. For, while the Supper showed the death of Christ, it also called for a Christian life continued and nourished. Bread often! But the emphasis of baptism lay on the starting of Christian life. It is a death, but it is a burial also, thence a resurrection, and the new life *begun*. Begun *once* only, of course. The Supper takes it up where baptism, with its chief symbolism leaves it. Thus the Supper, the second, supplements baptism, the first. Hence, when the second took its place we think our Lord endorsed the first; assuredly he

could not have meant to put a slight upon it. It should be added here, probably, that the Lord's expectation of a church, in which his plan should find its fitting development, and which could only come into being after his death, may account for whatever silence exists in the gospels concerning baptism.

III. AFTER HIS DEATH.

After the cross and sepulcher will Christ care enough for baptism to place it in his church? That he would do so, all our previous study demands. Remembering this, let us swing over the not long period which follows, and look upon the powerful apostolic church. What do we see? Baptism everywhere! Peter and the apostles set the example at Pentecost. Philip baptizes in Samaria, an obscure disciple at Damascus leads the great Saul into the baptismal waters, and presently Saul-Paul, writes the sixth chapter of Romans, which has probably made more Baptists than any other document after Christ. Even our enemies being judges, baptism became universal in the church. How shall we account for this early, far-reaching, powerful effect? There is only one just conclusion. Jesus Christ is responsible for it. His Spirit should lead the disciples along the path of his commands. This is a sufficient cause. No other is. But Jesus Christ did command baptism and one command should be sufficient. Matt. 28:19, 20: "Go ye therefore and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you alway, even unto the end of the world." And to any who would cast discredit on this, the Great Commission, we refer again to the highest modern scholarship. It is the state-

ment of Burton and Mathews of the University of Chicago. (Compare Note on page 6.) "The Book that begins strictly within the circle of Jewish thought, setting forth Jesus the Son of David, and the Christ of prophecy, *ends with the Great Commission* of the *Messiah rejected by his own nation. "Go make disciples of all nations."* ("Life of Christ", p. 21. Cf. p. 28.) So, too, we have the command in Mark 16: 15, 16.*

Here, however, we come upon the story of the "Missing Leaf." These words are supposed to be supplied by a later hand than that of Mark. But even so it makes splendid evidence as to what the early church did believe as coming from the lips of their Lord. Where did they get the conviction? And if this added account is, as Burton suggests, based on the accounts of the other gos-

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*Note.—Since the Trinity is revealed in action at the beginning of Christ's ministry (recall the scene of his baptism), why should not Christ put the same into words, at the end? There again was for his servants the new beginning. This was a fitting close on the Lord's part and seems to form a presumption that such statement would be made. Of course we believe there is good authority for the text as it is.

Apropos to this question of critical authority and our reliance upon it: Harnack is vigorously quoted among us in support of the lateness of the form of the great Commission.

But as noticed, Harnack has changed his view concerning some other books of the New Testament—note what he holds now about Luke as the author of Acts—and thus shows that other changes are not impossible. Ramsey, too, has again got the "Paul of his mother", after a long refusal.

Should we not be a bit cautious about resting too heavily upon any man's conclusions, lest our experience be similar, though in another line, to Mark Twain's excursionists? They followed when lost the lead, as they supposed, of their guide, who was ahead with a long rope, only to discover later that the guide had dropt it and disappeared, while the rope had become attached to a wandering goat, whose leadership it must be admitted was rather erratic. All the more cautious, since there are at least two certainties beyond all possibility of being called in question. The first is Christian experience, the Christ revealed in the soul of the believer; and revealed so that the soul to begin with may best know him in the Bible as we now have it, practically. The second is the Book itself, whose marvelous influence has affected the world for good, and, substantially as possessed today, done such work as no human production merely ever has accomplished.

pels, then have we even here a record as close practically as they. However, let us supply the "Missing Leaf". Why not? Let us ask Peter about it—Peter who is the source of Mark's gospel. Peter, did you have direction to preach the gospel everywhere? "Preach the Gospel!" we imagine him to reply, "how could the Lord fail to give such command? I remember his words." (Quotes Matthew 28:19, 20.) But we, of the twentieth century, somewhat advanced beyond the apostles, say, "Can you give us any other words?" "Without doubt", he replies—"Words never to be forgotten, for they were spoken in the last walk we ever took on earth with him, 'But ye shall receive power when the Holy Spirit is come upon you and ye shall be my witnesses both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth'." (Acts 1:8.) We answer: "Well, Peter, that is indeed the 'Great Commission', except baptism. Did Christ leave that out?" "Leave that out?" we imagine Peter asking with energy. "Impossible! I was following his direction when I baptized at Pentecost, and bade 'every one' who had repented, to be baptized. That is what we always expected to do. That's what the Holy Spirit led us to do."

Now with that first chapter of Acts, and the Day of Pentecost, we certainly have the substance which will make up the "missing leaf" in very good fashion* But this leads us to our last statement. The apostles were definitely led by the Spirit of God into the will of Christ, which was manifested in the establishment of baptism in the visible church. First, the apostles would be educated into the idea of baptism, as shown in our previous

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**William M. Ramsey*, once advocating the view of Baur concerning this book of Acts, is now a strong advocate of its historical character. *Harnack* even, recently gives as his conclusion that the author of the "we" sources in Acts wrote the entire book, which means—and he indicates this fact—that the author is Luke, also author of the gospel having that name. (See excellent review of Harnack's work in the January, 1907, number of "The Review and Expositor.")

study. This must be, and must be held to be, their starting point. Who else but they would have baptized at the directions of their Lord?—the many disciples mentioned in John 3 and 4? How easy it was later to do a similar service! But after the departure of Christ it is revealed, if anything could be revealed, that they were to be led by the Spirit into certain duty. Now the extraordinary power of the Spirit was no new thought even for John to give us, John the apostle of spiritual insight. Peter had it early in his experience from John the Baptist. (Mark 1:8). It is a knowledge common to those who heard the preaching of the Forerunner. (Matt. 3:11. Luke 3:15.) John the apostle remembered the Baptist's statement concerning it (John 1:33). Long familiar with this thought, the words of Luke 24:49, "And behold I send forth the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be clothed with power from on high;" Or the similar words in Acts 1:4, 5-8, would prepare them fully for the truth made evident concerning the Holy Spirit in the Gospel of John. That, at most, only gave in detail what they already possessed in general. It is by no means impossible that these men knew more the full truth, afterwards voiced by John, than we have on record. But let us take John's account. We can rely upon it.

Recall the words of Professor Burton: "The narrative of the life and discourses of Jesus proceeds from an eye witness of the events, a personal disciple of Jesus, in all probability John the son of Zebedee." ("Introduction to the Gospels"); or Burton and Mathews', *"Life of Christ"* in love, "The Gospel has been from very early days attributed, and rightly, we believe, to John the apostle, the son of Zebedee." Other names as William Drummond and Sanday supporting this view will occur to the reader, but these are enough. John's Gospel is to be received as authority. In his sixteenth chapter (16:7) Jesus declares the Spirit's coming is more important than his remaining. Also when the Spirit comes he will

not only convict the world in respect to sin, etc., but he will have a mission to those already disciples. He as another Helper, will carry forward the work which Jesus began, and more effectually (16:7). He shall teach the disciples *"all things"*, and *"bring to their remembrance all that Jesus had said unto them"* (14:26). He shall bear witness of Christ (16:26). He shall guide the disciples into all truth, speaking not from himself, but what he hears. He will glorify Christ and "take the things of mine and declare them unto you" (16:13-15). What a commission! What powers! If this Ambassador, this "Comforter" this Helper lacked aught to carry on the work of Jesus Christ it is impossible to name the thing left out. He comes fully equipped. Now Peter declares that he came, and all promises concerning him were fulfilled (Acts 2:33). Pentecost was the evidence and effect of the Spirit. The apostles are controlled by him; he brings to remembrance, or emphasizes, what Christ has already said, he guides into any necessary new truth, and in brief directs the Christly work of that memorable day. Now we can see Peter, representative of all, as he rises to speak. How his memory glows with the experiences of former days, while his eye, spirit taught, catches the application of past and present revelation to the issue at hand. How easy now to reply—as of old—to the penitent, "be baptized". In the beginning of this new movement he sees that baptism must again appear. An influence more than human is upon him. He knows once more the will of Christ as definitely as he ever knew it when he walked with his Savior on the earth. It is not Peter's decision, it is the demand of the Lord, that baptism shall follow repentance, and the baptized penitent become a church member (Acts 2:38 sq.). For this record traces all back to Jesus Christ.

So far, then, from being indifferent to this ordinance, our Savior held it in highest regard. That it should find initial place in the visible church is a natural, nay, necessary conclusion. The tide of all previous teaching and

example swept to this consummation; the direct command made it imperative; Christ's will, as revealed in the Spirit's mission and guidance, authorized and established it; the swift growth of universal practice when hearts were warm and loyal clinched the evidence. Baptism in the visible church is an institution of Jesus Christ.

THE CALL TO THE MINISTRY.

BY ELD. S. G. MULLINS,

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This subject is just now attracting considerable attention. It is claimed by those who are in position to know that fewer men are entering the ministry year by year than formerly; that while the number of church organizations is increasing, the number of men to fill their pulpits is really not keeping pace with the organizations, but is decreasing. This state of things presents to the churches a very serious problem for solution. "There is no effect without a cause" is a truism. Then there must be a reason for existing conditions or it may be many reasons all conspiring to produce the same result. Can we discover them?

The spirit of commercialism doubtless has much to do with it. Money-making is the one absorbing thought of the day. It possesses all classes and all ages; young men and old men, professors of religion and non-professors alike worship at the shrine of Mammon. The Greeks had an adage. "Mind is the measure of man." We have substituted "Money is the measure of the man." The size of the bank account to a large extent determines his standing among his fellows. Boys find this out early in life and long before they reach maturity begin to cast about for some plan to make money and not unfrequently before they reach their majority they have left home and church and all restraining influences and have plunged into the mad scramble to get rich quick. To them the ministry holds out no alluring charms—presents no flattering prospects. They turn to other callings, other pursuits that promise greater emoluments and more speedy returns. They are lost to the ministry.

It is of no use for us to say men do not choose the calling of the ministry as they choose other callings. This is readily admitted. We all believe in a divine call

—that God calls men to preach the gospel. So far as we know, all, or nearly all, evangelical denominations believe in a divine call and would not recognize a man as qualified for the high office of ambassador of Christ unless he can give satisfactory evidence of such call. But with our present methods and our usual interpretations of God's call are we not bringing some heavy charges against God himself? Do we not clearly intimate that God is neglecting his business? There is a dearth of ministers and from present indications the number is likely to be further reduced. It is God's prerogative to call. He surely knows the situation. We say the supply is not adequate to the demands and that God must furnish the supply. Where have we put the blame? We must either admit that we are mistaken in our estimate of the number needed, or that God is remiss in furnishing the number. Who is willing to take either horn of this dilemma? It is not necessary to take either if we will interpret God as he has clearly revealed himself to us in His Word. We must give up some traditions and some misinterpretations and learn the lessons of Scripture in the light of reason and common sense.

Attention is now directed to some Scriptures: Ezek. 36:37, 38, "Thus saith the Lord Jehovah: For this moreover will I be inquired of by the house of Israel to do it for them. I will increase them with men like a flock. As the flock for sacrifice, as the flock of Jerusalem in her appointed feasts so shall the waste cities be filled with flocks of men; and they shall know that I am Jehovah."

Read the fifteen verses in the same chapter preceding these and it will be noticed that God promises great and sundry blessings to the house of Israel. Wonderful things he purposes to do for them, not for their sakes but for his own name's sake. And yet, notwithstanding, he had determined to do all these things for them, they must ask him to do them. He must be inquired of by the house of Israel. These were great and inestimable blessings, but if the people did not want them, had no

earnest desire for them, they could not appreciate and properly value them. Hence they must be brought to see their need of them, and have such desire for them that they will ask for them.

Take another Scripture, Matt. 9:35, 36,37: "And Jesus went about all the cities and the villages teaching in their synagogues and preaching the gospel of the Kingdom and healing all manner of disease and all manner of sickness. But when he saw the multitudes he was moved with compassion for them because they were distressed and scattered as sheep not having a shepherd. Then saith he unto his disciples: The harvest truly is plenteous but the laborers are few. Pray ye, therefore, the Lord of the harvest that he send forth laborers into his harvest."

What a wonderful lesson is here taught! Let us try to grasp it. Here is the great teacher himself—the great Shepherd of the sheep going about the country, the cities and villages, preaching the gospel of the Kingdom, healing all manner of sickness and disease, and full of compassion for the multitudes, who were as sheep scattered and without a shepherd. He appeals to his disciples—the harvest is plenteous, pray ye the Lord of the harvest that he send forth laborers into his harvest! We may easily imagine what surprise and wonder filled the minds of those disciples. They might ask why does he appeal to us to pray to the Lord of the harvest? Why does he not call laborers himself and send them. We are but men and full of weakness. He has power over disease and even over death. The winds and the sea obey him; all things are subject to him; and yet he calls on *us* to pray for men to go into *his* harvest as if the whole work depended on *us*. Wonderful! And here is the crux of the whole matter. God uses such means to accomplish his purposes as shall redound to his glory and to the greatest good of his people. We are brought into close touch with God when our hearts are burdened with a desire for more laborers in his vineyard, and we go to

him, and plead with him that he will call more men into his ministry. Thus are we co-laborers with him in our sphere of activity.

We learn from the Gospels and the Acts of the Apostles that Christ organized his church while on earth, and that the apostles under divine guidance organized churches over many sections and provinces while they lived. The command of the risen Christ to his apostles was to go into all the world and preach the gospel to every creature with the promise that he would be with them always, even to the end of the world, or age. It was a physical impossibility for the apostles in their own persons to obey this command, but the churches organized by them and made self-perpetuating could carry forward the work to the end of the age. Authority to do this was given to the apostles by the great Head of the church in the promise of the Holy Spirit, who should lead them into all truth, and what they bound on earth should be bound in heaven, and what they loosed on earth should be loosed in heaven. The churches were thus established to carry the gospel into the whole world. The great mission of the churches, then, is to propagate Christianity and to evangelize the world. To do this they must be equipped with authority and every function necessary for self-perpetuation. In Eph. 4:11, 12 we find, "He gave some to be apostles and some prophets and some evangelists and some pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ."

Of course the apostles had no successors as officials in the church. Prophets as inspired men have not lived since the close of the revelation. But evangelists, pastors and teachers were and are necessary for the work of ministering and building up and progagating the churches—the body of Christ. Deacons and deaconesses are spoken of in other places and may be regarded as useful adjuncts of the church, but not essential or necessary to its existence. The church that has no pastor nor

teacher nor evangelist cannot justly claim to be a church of Jesus Christ. In this condition it is barren and unfruitful and must soon wither and die. For this reason, the Apostle Paul left Titus in Crete, to set in order the things that were wanting, and to appoint elders in every city (Titus 1:5). In his second letter to Timothy he says: "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men who shall be able to teach others also" (II Tim. 2:2). "And when they had appointed for them elders in every church and had prayed with fasting they commended them to the Lord on whom they had believed" (Acts 14:23). From these Scriptures and others we learn that the churches were composed of believers in Christ, and no others. That they chose the men who were to be their pastors and hence were self-perpetuating.

A colony of bees finds itself without a queen. The bees do not go to some neighboring colony to borrow or kidnap a queen to supply the place. Following a natural instinct, they proceed at once to make another queen from the material in their own colony. Let us suppose we are with Titus or Timothy or Paul and Barnabas at the churches where they are appointing elders or pastors. What would be a common sense procedure? The church would be asked to select at least two men possessing necessary qualifications. This would be done by a vote of the church, after fasting and prayer for divine guidance. Thus the church calls its elders, or pastors, and from these are developed pastors, evangelists and teachers. A church finds itself without a pastor from death or removal or other cause. What is the proper course to pursue? Go to some neighboring or more distant church and kidnap a pastor? Nay, nay. Take it to the Lord in prayer. Ask him to direct them to the man among them he would have appointed to this work.

Thus God calls men into the ministry through the church—the medium which he has himself appointed. The pastor thus called has his specific work. As the

word indicates he is to feed the flock. He is the undershepherd. He must instruct, lead, build up the body of Christ, (the church), perfect the saints, (the members), in unity of faith till they come to the measure of the fulness of Christ. The work of the evangelist, as the word indicates, is to publish the good news of salvation to the lost—the unconverted. The pastor's work is with believers to build them up in their most holy faith. The work of the evangelist is to carry the glad tidings of salvation into all the world—to preach the gospel to every creature. One of the saddest mistakes the churches of Christ have ever made is the persistent effort to combine the two callings in one man, thus giving him a monopoly of the work of both. Out of this practice has grown imperceptibly the idea of a *clergy* and, following the Roman Catholic word, "*laity*". These terms are not known in New Testament phraseology, and are subversive of the very spirit of Christianity, which is unity, fraternity and equality—a great brotherhood. "All ye are brethren." Let us eliminate from our vocabulary and from our thoughts, if possible, the words clergy and clergyman—layman and laity. We have no such word, neither the churches of Christ. The churches have no use for a class of men who, when they are out of work for any reason, sit down and wait for a call from some church, or go about electioneering for a call. The properly equipped New Testament church has no place for such men—neither pastors nor evangelists.

The number of pastors or elders a church may have is indefinite. There should not be less than two. Should one who has been chosen by the church prove inefficient and some other man gives promise of greater efficiency, the one may be retired, and the other put in his place. Thus the church may cultivate the gifts of many members, and in this way discover the gift of the evangelist, and equip him for his work, and send him forth on his God-appointed mission. A pastor may temporarily do the work of an evangelist and so an evangelist may fill

the place of pastor, but this is not God's order and hence is not best for the church or the world.

The spirit of altruism is the true spirit of practical Christianity. Every truly saved man desires to do good to all men. Following this desire some enter upon one pursuit in life; others upon others. Here is the opportunity of the church. Some have a desire to preach the gospel. Paul tells Timothy that the man who seeks the office of a bishop desires a good work. The church should be watching and praying for laborers all the time to be sent into the Lord's harvest, so they are ever ready to aid to encourage and to strengthen the man in his chosen work. The churches have, to a large extent, failed to realize their obligations in this respect, and hence have neglected to cultivate the gifts of those whom the Lord has called and they drift into other callings. When our churches abandon the errors that have crept in through misinterpretations of Scripture and human traditions, and follow the simple teachings of the New Testament in all things there will be no scarcity of preachers divinely called and properly equipped for the building up of the churches and the evangelization of the world.

For this equipment all the advantages of Christian education and the culture of theological training may be brought into requisition. Every laborer in the Lord's vineyard should strive for the greatest efficiency in his work. If this efficiency requires higher education and thorough training in the schools, the churches should provide for it, "that the man of God may be complete, furnished completely unto every good work" (II Tim. 3:17).

"Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? Even as it is written: How beautiful are the feet of them that bring glad tidings of good things!"

THE EPISTLE TO THE ROMANS.

STUDIED THROUGH ITS DEDUCTIVE LOGICAL FORMS: SHOWING THE LOGICAL OBLIGATION OF SERVICE.

MRS. SALLY NEILL ROACH.

PART I.

(All references marked No., are made to "Elements of Deductive Logic:"—Noah K. Davis.)

As an example of clear, deep, concise thinking, Paul's "Epistle to the Romans" is peerless in literature. It was written by a thinking man for thinking men. Though containing beautiful passages of emotional outburst, it does not appeal primarily to the emotions, but to that faculty in man which seeks out the relation of things and compares judgment with judgment and forms conclusions; that faculty which marks the supremacy of man in the animal world; that faculty which we call thought. The book handles the gravest problems and faces the most stupendous facts with which human nature has to deal. It hides nothing, evades nothing, condones nothing that can possibly affect the issue. Sweeping aside all that would cloud and obscure, it lays direct hold upon fundamental facts, and relates and cor-relates until it has woven in the net-work of masterful logic the profoundly simple truths that control the destiny of man. To the careless or superficial reader the Book of Romans—saving a few isolated passages—cannot be otherwise than uninteresting, incomprehensible, and tedious. It is only to those who, seeking the guidance of the Holy Spirit, will persistently dig that its treasures are revealed—only to those who will do the hard work of thinking and will patiently follow through the syllogisms which mark the steps in his argument will Paul's tri-

umphant "Therefore!" abound with fuller meaning for every utterance and echo like an anthem of praise.

The first twelve verses of the first chapter constitute the salutation, wherein Paul, introducing himself by his proudest title—"a servant of Jesus Christ"—and announcing his apostleship, greets the saints in Rome and expresses the anxiety he has had to visit them and share with them the comforts and consolations of the gospel. But remembering that these same citizens of the Imperial City, then at the summit of her power, were accustomed to playing the master and not the penitent, to dictate and not to obey, in the next five verses, he impresses upon them the necessity and sufficiency of the gospel that he is not ashamed to preach even in Rome.

I.

As if remembering that he is addressing men (though now "beloved of God" and "called to be saints") to whom the revealed word, held in such reverence by himself, had been no more than the sacred literature of a conquered nation, by courtesy of the Imperial Government allowed to be on equal footing with the myths and fables of their own and other nations, the Apostle goes utterly outside of the Scriptures to find the major and the minor premises of his first syllogism. (No. 85, 86.) He thus steps unreservedly over upon the ground of those Romans other than the Christians, who may be disposed to question the authority and inspiration that are to him a sufficient foundation. He draws his first premises from observation and experience, and appeals to inspiration only to corroborate that which is patent to the attentive consideration of all. In its condensed logical form this first syllogism is as follows:

Those having the sufficient opportunity to know the one God as He is revealed in nature and not reverencing Him as God are those guilty before God manifest in the Law of Nature. (I:18-32.)

All men, both Jews and Gentiles, are those having the sufficient opportunity to know the one God as He is revealed in nature and not reverencing Him as God. (II, III:1-18.) Therefore:

All men, both Jews and Gentiles, are those guilty before God manifest in the Law of Nature. II:1 (*Guilt.*)

This conclusion is a very important fundamental proposition.

In I:18-32, Paul elaborates his major premise in full, drawing in clear, bold lines the awful picture of human nature following the gravitation of its own depravity. It is a picture of human nature of every age, every clime, every condition, and every individuality, manifestly falling far below its own possibilities and given over "to a reprobate mind". The guilt is not in a failure to accept a particular creed or dogma, of which, perhaps, many have never heard, but in a wilful and continuous turning aside from the claims of the Creator as made by His revelation in nature.

The minor is introduced by the word "for" in the first verse of the second chapter, and is made universal by the indefinite, individual "thou", and is then shown (II:2-29, III:1-18) in specific detail to include both Jews and Gentiles. After the premises have been stated as reported by observation and confirmed by the silent testimony of each man's conscience, Paul appeals to the Scriptures (Ps. XIII:3, 4, V:9, X:7)* as corroborative evidence.

The first verse of the second chapter, with a sweeping "whosoever", faces the conclusion of universal, individual guilt, made the more emphatic, because, by consenting to the uncontroversory premises, men become their own accusers in the very remarkable fact that each sees in the conduct of others—especially as related to himself—simply a repetition and reflection of his own conduct to God, and, sitting in judgment upon his brother, he unconsciously pronounces his own sentence.

*Septuagint: Ps. 13:3-4, 5:10, 9:28.

II.

The second syllogism (III:19, 20) is a sorites (No. 106) condensed to an Epichirema (No. 105). The Sorites is also an Episyllogism, having for its first or major premise the conclusion of the first syllogism. This argument is better understood by remembering that Paul has been talking about God's law in nature, (unwritten), and when he speaks of those who are "under the law" he refers to that. When he speaks of "whatsoever the law saith" he refers to the written or moral law:—and yet written and unwritten are alike "the law", ὁ νόμος.

The point is that the written law was addressed to people already proven guilty, and was designed to make their guilt manifest. A very careful study of verses 19 and 20 will evolve the following:

All flesh is guilty before God manifest in the Law of Nature.

Those guilty before God manifest in the Law of Nature are those addressed by the Moral Law.

Those addressed by the Moral Law are thereby given knowledge of existing sin.

Those given knowledge of existing sin are those possessing an imperfect righteousness.

Those possessing an imperfect righteousness are those unable to work out a perfect righteousness:—i. e., fulfill the law.

Those unable to fulfill the law are those unable to be justified by the deeds of the law.

Therefore: All flesh is unable to be justified by the deeds of the law; or by Infinitation, (3) A yielding E., (No. 81.) . . .

No flesh is able to ("shall") be justified by the deeds of the law. (*Helplessness.*)

The Apostle has now established the fact of the universal helplessness of man. There is a point reached beyond which humanity simply cannot go. A guilty man faces a rejected, sovereign God—and there is no escape.

One man or one age or one community of men can not help any other, for all have been proven alike guilty. Condemnation and punishment must inevitably follow guilt, or the sovereign God has failed to maintain His supremacy and the dignity of His law. Obviously, any relief to the situation must now come from the divine side and can only be made known by revelation. Paul claims that he is sent by God to make known to men this revelation which is the divine plan of salvation, designed by the Father, executed by the Son, witnessed by the Holy Spirit, and graciously offered by the Triune God for the consideration and acceptance of men. This plan (21-27) Paul proceeds to unfold. The first step of the plan is to provide a due righteousness, that is, a right doing, (21-23) "witnessed by the law and the prophets"; this is the absolutely perfect rigteousness of the God-Man, Jesus Christ. By the simple acceptance of it as alone perfect and His, the plan is that to each one so accepting it shall be accredited through the channel of faith. It is offered as a free gift "unto all that believe", no one having a whit more claim to it than his brother, "for all have sinned, and come short of the glory of God"; how often short, or the degree of shortness, it is useless to discuss. But before this righteousness can be accredited for justification, the penalty of the existing sin must be met, else the perfect law of an Infinite God would be outraged and dishonored (24-25). This penalty is death—to the soul, soul death—and is met by the shed "blood" of Jesus, and all that it tokens, which blood provides atonement by the redemption that is in Him. The simple acceptance of it through faith offers this atonement as a "propitiation" to the offended law. The Divine law being pledged to accept, the guilty man has now nothing against him; the provided righteousness is placed to his credit, and God is "just, and the justifier of him which believeth in Jesus". The only condition imposed upon man is that he will consider the facts of the case, acknowledge his own guilt and helplessness, take God at His word,

and accept in detail the divinely revealed plan. This is faith. God is proven infinitely merciful as well as infinitely just, and human boasting is forever "excluded". (27.)

III.

Paul is now ready for his third syllogism which is an Enthymeme (No. 104) having only the conclusion expressed in verse 28, but which clearly develops into a Sorites, the premises being manifestly embodied in the verses just preceding. Written out, it becomes:

Justification is that granted to man in accordance with God's plan of salvation.

That granted to man in accordance with God's plan of salvation is that based upon the substituted atonement and imputed righteousness of Jesus.

That based upon the substituted atonement and the imputed righteousness of Jesus is that which a man receives by faith without the deeds of the law.

Therefore:—Justification is that which man receives by faith without the deeds of the law; or,

"A man is justified by faith without the deeds of the law." (*Faith.*)

This plan is offered to the Gentile as well as to the Jew, the same God being over all (29, 30), and the law is established, being honored in every detail by Jesus and by the faith that accepts Him as the Substitute.

IV.

But there might be in the mind of the Jews some lingering unwillingness to renounce the claim he had already made as the descendant of Abraham, bearing the seal of circumcision, or in the mind of the Gentile some lingering fear that, after all, the Jew might be on vantage ground. This unwillingness and fear Paul meets in an argument that culminates in the 16th verse of the fourth chapter. Beginning with the chapter, in the first eight verses, Paul makes the distinction between the reward given to a worker, which is a debt, and the gift accorded

by the grace of God—which gift is based on an imputed righteousness. The Jewish claim was based in Abraham, and here Paul, for the first time, goes to the Scriptures for fundamental proof. These assert that Abraham believed God, and it (the believing) "was counted unto him for righteousness". (Gen. XV:6). Clearly Abraham had no righteousness that merited God's reward, but his faith laid hold on God's righteousness (Gen. XV:6) which was thence imputed to him. Paul again appeals to the Scripture, quoting David, (Ps. 32:2, 3)* and establishes the same point. Next he sets forth the fact that this blessing could never have been the reward of circumcision (9, 10) because Abraham received it before he was circumcised, and the circumcision was accorded him as a token of what had been secured and not as a means of securing. So, Abraham, being an earthly father to the circumcised, became also a father to those that believed (to whom also the same righteousnessness should be imputed) being uncircumcised, and, in a double sense, a father to circumcised believers. (11, 12.) Verses 13-15 constitute a very condenced and interesting argument and clearly show the skilled logician. Verse 13 is the compound conclusion (No. 107), one syllogism being held in verse 14, and the other in verse 15. Evidently, Paul has in mind this disjunctive proposition (No. 113).

Either the promise was to Abraham and his seed through the law,

or through the imputed righteousness of faith.

From this he first obtains the following Conjunctive Syllogism (No. 119), which he solves by "Tollens":—

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* Septua. Ps. 31: 1, 2.

"If the promise were through the law,—or, "If they which are of the law be heirs,

faith is made void and the promise is of none effect." (Verse 14.)

"TOLLENS." { Faith was not made void and the promise had effect. (Ver. 3, 11.)

Therefore:—The promise was not through the law.
(First part of conclusion in verse 13.)

Again, to make his argument doubly sure, Paul goes back to his disjunctive proposition, and, using it as the major premise of a disjunctive syllogism (No. 120), employs "Tollendo Ponens" to deduce his conclusion. To establish his minor (that is to deny his first disjunct member), he uses an Epichirema (verse 15) whose conclusion forms the minor premise to the Episyllogism whose conclusion establishes the "Tollendo"; and whose minor (y) is the conclusion of its prosyllogism, (5) the Enthymeme closing verse 15. This conclusion is emphasized by being expressed conditionally, thus:

"Where no law is, there is no transgression";

but obviously, it is a simple judgment (No. 116) equivalent to

"Law is that proving transgression."

This argument will be more easily followed by repeating the disjunctive proposition and tracing each form in full:

DISJUNCTIVE PROPOSITION.

Either the promise was to Abraham and his seed through the law,

or through the imputed righteousness of faith.

EPICHIREMA, VERSE 15.

". . . . . the law worketh. for where no law is, there is no transgression. } Conclusion of Enthymeme.

ENTHYMEME EXPANDED.

That revealing sin is that proving transgression.
The law is that revealing sin. iii:20. (Prosyl.)
Therefore:—Law is that proving transgression. Ver. 15. (y.)

EPICHIREMA EXPANDED.

That proving transgression is that working wrath.
Law is that proving transgression. (y.)
Therefore:—Law is that working wrath. (x.)
That working wrath is not that through which the promise comes. (Episyl.)
Law is that working wrath. (x.)
Therefore:—The Law is not that through which the promise comes. (See first part of conclusion, verse 13) (Tollendo.)

Second part, conclusion, ver. 13. { Therefore:—The promise is through the imputed righteousness of faith. (Ponens.)

This affirmative conclusion forms the first or major premise of Paul's fourth syllogism, for which next important step he is now ready. This Episyllogism is a Sorites, given in condensed form in verse 16. It expands as follows:

The promise (of heirship to Abraham—verse 13—or of salvation to the believer, (iii:28) is through (or based upon) the imputed righteousness of faith.

That which is based upon the imputed righteousness of faith is not the reward of works. (Verses 4 and 5.)

That which is not the reward of works is the gift of grace.

Therefore:—

The promise of salvation is the gift of grace. (*Grace.*)

And being the gift of grace, it is sure to all exercising the faith, regardless of race or works. Again, Paul cites Abraham as an example, recalling the fact that God's promise was made good to Abraham against all hope because he had received it in faith. He argues (23-25) that God therein proved His ability to make good to believers the promise of salvation based upon the imputed righteousness of Christ (which was testified by His resurrection) as the ground of justification—which righteousness is made available to us by the blood of His atonement.

V.

Chapter V opens with the Enthymeme expressing the conclusion of the fifth syllogism. The major premise is assumed as a self-evident proposition. The minor is the simple and natural outcome from the conclusions of the third and fourth syllogisms. Manifestly, those receiving justification are those who are justified by faith; moreover, justification, fulfilling the promise of salvation, is the gift of God's grace. Then it is not hard to see that those who are justified by faith are those who are accepting and acknowledging the gift of God's grace. The Enthymeme develops as follows:—

Those accepting and acknowledging the gift of God's grace are those having peace with God.

Those who are justified by faith are those who are accepting and acknowledging the gift of God's grace.

Therefore:—Those who are justified by faith are those who are having peace with God. (*Peace.*)

This peace we have through Christ Jesus, through whom (V:2) came the access by faith into this grace; and with the peace we are privileged to "rejoice in hope of the glory of God." Moreover, tribulation, (ἡ θλίψις) the rubbing and wear and tear that one gets in this life, loses the power to harm the soul at peace with God. Its only work can be (3-5) to give those rich, deep lessons that culminate in our fuller hope and expand our capacity to love—or rather, to transmit God's love that abounds in the heart. Then follows the beautiful "*a fortiori*" (No. 108, p. 140) argument of verses 6-10, showing the solid ground upon which is based the hope that "maketh not ashamed", and which is the outgrowth of the peace that we have with God. For, if—wonder of wonders!—when we were debtors to the Law and enemies, Christ made the atonement and saved us from hell, how much the more probable that after we were reconciled, He would put His righteousness to our credit (III:22) and, giving us heaven, finish the salvation which He had begun. Therefore, the peace and the hope are based upon the certainty of a perfect and omnipotent God finishing His own work.

VI.

Not only is this true, but there is yet another reason for joy, for the fulness of grace in Jesus rests upon a fundamental principle which is suggested to Paul by the consideration of the certainty of God finishing His work. This principle, which is termed "The Federal Headship of Christ", forms the substance of the next argument, (verses 11-21), culminating in the conclusion of verse 18,

which is a summing up of conclusions expressed in the correlatives "as" and "so". A word as to the title, "Federal Headship". Webster defines "federal" as "derived from agreement or covenant". The familiar work, "headship" carries with it the idea of descent, that suggests the closely related thought of heredity. The recorded fact that the tempter was allowed to test his powers upon Adam and upon Christ*, and that the results of the assailing were in each case entailed†, proves the permissive agreement granted by God with the Evil One in the contest for the possession of man. Hence the title, "Headship", derived from agreement and entailing characteristics upon descendants. A careful reading of verses 12 and 15 will evolve this syllogism in Barbara: (No. 99.)

The relation recognized by the law as existing between Adam in his fall and his posterity is the relation of headship and descent, with all that headship and descent entail.

The relation determined by grace to exist between the Lord Jesus Christ and those who become His saved through faith is the relation recognized by law as existing between Adam in his fall and his posterity.

Therefore:—The relation determined by grace to exist between the Lord Jesus Christ and those who become His saved through faith is the relation of headship and descent with all that headship and descent entail.

This conclusion refers to the *fact* of the headship recognized to exist in Adam under law and in Christ under grace, and gives rise to the correlatives "as" and "so" in the conclusion in verse 18.

In verse 12 is set forth the nature and effect of Adam's entail, and in verse 15 the nature and effect of the entail of the Christ. The consideration of these suggests two sets of premises resulting in virtually the same conclusion in Celarent (No. 96, Fig. 2):

* Gen. i, Matt. iv.
† I Cor. xv:21, 22.

(1). That entailing sin and death is not the headship of Jesus Christ.

The headship of Adam is that entailing sin and death.

The headship of Adam is not (in kind) the Headship of Jesus Christ.

(2). That entailing righteousness and life is not the headship of Adam.

The headship of Jesus Christ is that entailing righteousness and life.

The headship of Jesus Christ is not (in kind) the headship of Adam.

These conclusions refer to the *nature* of the headships and give ground, in verse 18, for the contrasts expressed between "offense" and "righteousness", "condemnation" and "justification". In verse 19 the contrast is farther expressed by "disobedience" and "obedience", "sinners" and "righteous", and the fact of the headships by the words "one" and "many". Verse 19 is the amplification of verse 18 where we have the sixth syllogism condensed into a conclusion which we have seen is in its nature not simple, but compound, (No. 107), being traceable to different sets of premises. The great point proven is *Headship*, and the contrast between the headship of grace and the headship of the law. The more manifest the entail from Adam's headship, obviously, the more conspicuous and glorious the entail from the Christ's. Hence, (20, 21) the moral law was promulgated that sin might be exposed and the source of death brought into sharp and vivid contrast with the source of righteousness and life.

VII.

Granted the Headship of Christ, with its entail of righteousness and life, then it is evident that those who by nature are under the headship of Adam must enter into that relation with Jesus as an existence distinct and new. This is granted to those exercising faith, and is the

transition from the old headship, with its entail, to the new with all that it means. At the beginning of Chapter VI, Paul declares this New, or Soul, Life, as the meaning of the ordinance of baptism, and in this and the chapter following he discusses its various phases, showing that the two headships cannot co-exist or share supremacy. The seventh syllogism is a condensed sorites whose conclusion is expressed in the fourth verse of Chapter VI, and whose premises are suggested in verses 1-3, and in the preceding discussion. It developes as follows:

We are those by privilege of grace deriving headship from Christ. Those deriving headship from Christ are those having been baptized into Christ. (Verse 3. Comp. I Cor. XII:13, Gal. III:27.) Those having been baptized into Christ's death are those having died with Him to sin. (Verse 2.)

Those having died with Christ to sin are those having risen with him to righteousness. (III:22.)

Those having risen with Christ to righteousness are those receiving, in token, the symbol of Christ's burial and resurrection. (Acts IX:17, 18. Comp. Col. II:11, 12.)

Those receiving the symbol of Christ's burial and resurrection are those buried with Him by baptism into death, and rising with Him into the likeness of a new life. (Compare Matt. XXVIII:19, Acts VIII:38, and "*βαπτίζω.*"

Therefore:—"We are buried with Christ by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so, we also should walk in newness of life." (*New Life.*)

The quoted conclusion, though varying in expression from the strictly logical form, contains nothing that is not implied in the permises. Note, in the text, that the baptism of verse 3 is antecedent to that of verse 4.

The remainder of Chapter VI specifies *how* we are to "walk in newness of life". Christ's death was *once* and not to be repeated, and He is forever free from that

to which He died. So also we:—and therefore, being risen to new life, under the Headship of Christ, we are freed from the dominion of sin. (6-14.) But, (15-23), what if some, presuming in the safety of grace, and, knowing that the law, having no more power over those under the Headship of Jesus, cannot hold them to account—what if these voluntarily yield to sin? Paul answers that choosing sin as master proves the old headship with its entail and denies the entail that is under grace. But the Apostle has better hope of those to whom he is writing, and he appeals to their experience to know if they would still choose the headship of law. The strong contrast between law and grace is brought out in the last verse by the words "wages" and "gift", "death" and "life". Chapter VII continues the same subject. Here (1-6) Paul illustrates the point by re-marriage after death has severed the first marriage bond: "that being dead wherein we were held" when we brought forth "fruit unto death", "we are delivered from the law" that we "should be married to another" and "bring forth fruit unto God". But Paul would have us understand (7-13) that while being free from the dominion of sin is being free from law, yet law and sin are by no means synonomous terms—but law is that making manifest the power of sin, and is, itself, good. Then in that wonderfully realistic piece of word painting (4-24) he shows the conflict that must ever wage between the spiritual ego of the believer, that acknowledges the Headship of the Christ and rejoices in what it entails, and the carnal nature, that is the mortal body, which is still under the dominion of sin. But even in the contemplation of so dark a picture, the Immortal Headship is asserted, and, in verse 25, the soul sings its pean of victory.

VIII.

In the sixth and seventh syllogisms, those relating to headship and newness of life, Paul has been dealing with the source and manifestation of Christian character as

it is developed in those concluded by the fifth syllogism to be at peace with God. The last verse of Chapter VII, bringing him, after scenes of terrible conflict, to a vision of triumph in Christ, leads him again to study the position of the believer with regard to safety, and so carries him back of the fifth syllogism, where he concluded peace with God, to its logical antecedents, the third and fourth syllogisms, from which he affirmed the doctrine of justification accorded by grace through faith. Taking up the argument there, he follows it by another line of thought. Chapter VIII, the glory of the believer, opens with the eighth syllogism in the form of a conclusion to a sorites whose unexpressed premises are distinctly traceable through the previous syllogisms and text as follows:—

No condemnation is that resting upon the righteousness of the Lord Jesus Christ. (III:21.)

That resting upon the righteousness of the Lord Jesus Christ is that resting upon those to whom His righteousness is imputed by grace through faith. (III:22, 28; IV:16.

That resting upon those to whom Christ's righteousness is imputed by grace through faith is that resting upon those who are in Christ Jesus and who walk not after the flesh but after the Spirit. (V:18, 19.)

Therefore:—No condemnation is that resting upon those who are in Christ Jesus and who walk not after the flesh but after the Spirit. (*No Condemnation.*)

This is *the* note of triumph for the Christian. It is not only the fact that by the atonement of Christ the law has acquitted him of all past debt and he is at peace with God, (V:1), but the added fact that through the righteousness of Christ he is forever acquitted of all future debt. His obligation is canceled and he has an inexhaustible supply to his credit. Paul goes on to explain (2-4) how the perfect righteousness of Christ, made manifest through his subjection in the flesh to the law governing our human natures, obtained the offered reward—life—and, sin, being condemned in the flesh, this

righteousness is "fulfilled in us, who walk not after the flesh, but after the Spirit". And so it follows (5-10) that those yet under the headship of the flesh have neither part nor lot in Christ's reward, nor inheritance under His Headship, and are, necessarily, at enmity with God; while those in Christ are dead to the flesh headship now struggling for supremacy. But more: the reward of life, (11), won by His perfect righteousness, was accorded to the body of Christ as well as to the soul, and was delivered in the resurrection. Hence, under the sweeping conclusion of "No Condemnation", it must extend to the bodies of believers, and the resurrection of the body is assured. But the claim of the believer is made manifest in his life (12-14)—whether or not he shows the inheritance coming from the Spirit. But lest his readers (those in Rome and those of all time, "called to be saints") be appalled by this statement, Paul reminds them that they are not left alone to demonstrate their claim, but the Spirit works with them (15-17) asserting their adoption into oneness with Christ:—a unity in suffering as well as in the glory. Yet (18) he would not shrink from the suffering—though he does not underestimate it,—for it is insignificant when compared with the glory. He would have them remember that Christ's inheritance includes all things—even the creature (ἡ κτίσις, inanimate nature that can not choose His righteousness) is, along with our bodies, (19-24) to be glorified and transformed because of it. In this hope (the hope of the reward due Christ's righteousness) Paul would have the believer live, and by it he would have him be sustained, being helped, even in his supplications, by the Spirit, who knowing him also knows God's will concerning Christ;—the same Spirit who manages his redemption from purpose to finish as one eternal now, "working all things together for good". (25-30.) Paul has seen the Christian assailed by all the powers of evil without and within, but now (31-34) he sees this same beset Christian championed by the eternal

God:—what cares he then for the number or nature of his foes? He sees the Christian resting upon the Divine Justice that spared not the Only Begotten, and enfolded in the love that glorified the risen Christ. And, finally, he sees him clothed in the perfect and accepted righteousness of an enthroned Intercessor, and so enabled to defy any that condemns. Grandly the Apostle climbs (35-39) and rejoices as he climbs—for his Rock is impregnable—until, having reached this summit, he challenges the universe, present and future, height and depth, angels, principalities, and powers, shouting his eternal song of triumph that is based upon the grace, mercy and truth of the Triune God manifested in Jesus Christ our Lord.

END OF PART I.

MISSIONS IN FIVE CONTINENTS.

BY REV .W. T. WHITLEY, A.M., LL.D., PRESTON, ENGLAND.

THE STRUGGLE FOR AFRICA.*

Africa presents fresh instances of both the missionary experiences we have already met, contact with ancient religions, and with barbarian tribes. In the north, ancient civilizations were won for Christ in three hundred years, and lost again in a thousand; in the center and south, rude tribes are still accessible to the gospel message. It is needless to go over the story of the north so far as it means the winning of the Greeks and Romans; but the impact of the new faith on the natives they ruled is generally overlooked, and will repay attention. Their history introduces us to a problem more serious than any we have met as yet, a problem not unknown elsewhere, but acute in Africa, the problem of Islam. Here is another great missionary religion, which has supplanted Christianity all along the north coast, and today is contending with us for the pagan tribes. Its origin, its strength, its weakness and its prospects, will claim most of our attention.

We shall find it convenient to group our topics thus: The winning of the north coast; Progress in Abyssinia and Arabia; Extinction of Christianity in the north; The Blacks and the Rival Missions.

(1) THE WINNING OF THE NORTH COAST.

In the early days of Christianity there were three strategic points to the south of the Mediterranean; Alexandria, the Greek center amid Egyptian beast-worship, Cyrene, a Græco-Jewish center amid Libyan paganism,

*This is the third lecture on the W. D. Gay Foundation at the Southern Baptist Theological Seminary in February, 1907.

Carthage a Roman center amid Phoenician idolatry with a remoter background of Berber paganism. Into Alexandria and Cyrene Jewish influence obtained a ready entrance for the faith, even in apostolic days; indeed, it is said that the Jews of Babylon, adjoining the modern Cairo, came over bodily to the new faith, and converted their synagogue into a Christian church. The story of Alexandria and its learned Greek teachers is familiar and has little of interest for missions. Not till 250 A.D. do we hear of five bishops outside the Greek city, increasing presently to twenty-four, showing some progress among the natives. The Greek bishop at Alexandria kept a tight hold over the country bishops, and the troubles under Decius reveal churches in the Fayum restive at the attempted control of the Greeks. When Diocletian renewed persecution, the Copts realized at last that the government was in earnest against Christianity, and they, therefore, embraced it almost as a body. The old beast worship was evidently outworn, and the new faith gave a national bond against the usurpers from over seas. So when we get clear vision about 340 A.D., we find Coptic churches all up the Nile, with their own versions in three dialects, successful in gaining nearly a million adherents to the practical extinction of the old rites, except at Philæ and one or two other temples. For instance, the care of the Nilometer was transferred to a Christian church, and the festival of the annual rising was celebrated by the Christian clergy. Another century saw the forcible demolition of all the little country shrines.

The form that Christianity assumed among the natives was however most extraordinary; we have had occasion to notice its later modifications in Europe, but monasticism in Egypt deserves special notice. Just as the hermits of India had been organized into communities by the Buddha, so now the Christians of Egypt became ascetics, and were gathered into labor colonies by Pachomius, a native Copt. Their development is barely credible, and travelers from other lands came to investigate. They

found at Oxyrhynchus ten thousand monks and twenty thousand nuns, with no families whatever; while in the suburbs were secluded Lauras, or minor monasteries. Three other places are mentioned, where the same extreme course was adopted. Of course in such communities all learning rapidly died out, and only survived in the great towns, especially among the pagans, as the name of Hypatia reminds us. A sharp distinction is to be drawn between these monks or nuns, all lay people and the clergy, who were necessarily married, and who took over the native custom from the pagan priests, of completely shaving the head, producing the "tonsure" to which Athanasius had objected.

Cyrene we must pass by, and look on to Carthage. The population here was in three strata, which it is important to distinguish. First was the old Berber aborginal element, known then as Numidian and today as Kabyle; white in color, though soon tanned under the fierce sun, democratic, with a village system of government, and never possessing any literature, even at this day. But a race that could produce a Jugurtha to fight Rome on equal terms, deserves more attention than it usually receives. Second was the Semite colony from Tyre that founded Carthage, bringing its own Hebrew speech. After seven hundred years, in which a Hannibal and a Terence had appeared, this state was indeed blotted out; but the people and the language remained, though under the heel of Rome. Last came the Latins, who had ruled for at least two centuries when Christianity came hither.

The immigrant elements were lending a favorable ear by 180, when we hear of Punic martyrs winning the great Latin jurist Tertullian by their constancy. Forty years later we hear of 70 bishops gathered at Carthage, a number which shows us that the local organization of village home rule, taken over by Semites and Latins alike, had been adopted in Christian matters. Presently appeared a Latin Bible, but we never hear anything of a Hebrew New Testament for the older settlers.

The aborigines, already chiefly confined to the hills, do not seem to have been deeply influenced, although we hear of bishops among the Black Huts of the nomads, and not till the monastic movement was naturalized was much headway made among them. Then paganism was so dead that the largest old temple, two miles in circuit, was made over as a Christian cemetery, and another in the city became a cathedral. Soon afterwards entered the Vandals, and if they opposed the idolatrous State Church and the unsocial monks, be it remembered that they were Christians, with their vernacular Bible translated by Wulf. Unhappily while Christians quarreled, missions languished, and the hill tribes revived paganism. The only offset is that some of the slaves sent into the desert spread their faith, and we hear of work beginning among the Moors. As if there were not enough rival churches, Belisarius introduced the Greeks and their own quarrels, and in the year 646, before any other religion came to oppose all alike, only 110 bishops could be assembled in the distracted land.

If it be asked why Christianity never spread inland, and was confined simply to the strip on the north and to the Nile valley, the answer is that the desert was impassable, that the value of the camel was not known and that not Christianity alone, but all civilization was cramped in like fashion.

(2). PROGRESS IN ARABIA AND ABYSSINIA.

The south of Arabia had little to do with the north, population and civilization being quite distinct. Behind the barren coasts lies a fertile interior, from the eastern province of Oman and the pearl islands, always in touch with Persia, Biluchistan and India, along the Hadramaut strip, to the most important district of Yemen in the southwest. This has always been the center of Arabian life, with three great towns, Aden on the coast, Sana, the political capital, and Mecca, the religious focus, on

whose "right hand" the province lies as you face the rising sun, so obtaining its name. As long ago as the days of Solomon, settlers hence colonized Abyssinia, whose treasurer was won for Christ at an early date.

In the first century of our era occurred great changes. A new line of kings arose, the Himyarites; the old land routes of traffic were superseded by sea routes; the old capital began to decay and its huge reservoirs fell by degrees into ruin; the old worship of sun and moon faded out, though at the mouth of the Euphrates it yet lingers among 5,000 Mandeans. Some scholars attribute all these changes to a vast immigration of Jews cast out of Palestine by the wars of Vespasian and Hadrian; and they even go so far as to assert that the immigrants converted the king, or provided a king out of their own number. Harnack, however, conjectures that some of these immigrants were Jewish Christians, and that Pantaenus came and found the Aramaic gospel here in Yemen, not in Oman or Beluchistan.

Not till the fourth century do we have any clear light on the progress of Christianity here, when two missionaries of different sects arrived by sea, from Greek lands. Frumentius of Tyre, enslaved in Abyssinia as a boy, became first its chief secretary, and then its chief missionary; while Theophilus of Socotra, who found already in Yemen Christians of a type strange to his Greek customs, built three more great churches. He was bitterly opposed by the Jews, but his success was considerable, and presently four bishops were appointed, while the king himself is said to have been converted, Medina yielded a few disciples, and several tribes gave in their adhesion, notably in the center. On the other hand, the kingdom was weakened, the pagans of the center became independent, and about 400 A.D. the Quraysh clan secured the keys of the great idol temple at Mecca, the Ka'aba, among whose hundreds of statues were said to be those of Christ and of the Virgin.

Before the next century closed, a great immigration

of Egyptian monks strengthened and modified the Abyssinian Christianity. An alphabet was formed for the Ethiopic tongue, and the Scriptures were rendered into it. Despite all later changes, public worship in the highlands is still performed in this most ancient of Semitic languages, and modern travelers say this is nearly all the Christianity to be found there.

Between Abyssinia and Egypt the Negro race had pushed from the desert down to the Nile, and the great Theodora of Constantinople sent the first mission to the Blacks, by whom the Nubian king was baptized, and so the foundations of Christianity were laid, not to be obliterated for seven centuries.

There was a reaction in Yemen when a Jewish proselyte became king and entered on a furious persecution. Thousands of Christians, even boys and girls, were speared or burned alive in huge pits, while the villages were plundered. The Abyssinians met force with force, and presently new churches and new bishops arose under a Christian king. Missions were undertaken, by persuasion and force, winning both Jews and pagans, and a grand cathedral was built at Sana. The king proclaimed that pilgrimages to Mecca must cease, and that henceforth Sana would be the capital for all purposes, even for religion. That night an indignant pagan defiled the altar and the cross, whereupon the king vowed to destroy the idol temple at Mecca. But his army was entrapped in a defile and grievously defeated, and the progress of Christianity was effectually stopped.

We hear indeed that other means were adopted; that one bishop regularly attended the annual Eisteddfodau and preached constantly in the open air; that a convert from the Quraysh translated the gospels into Arabic; but the kingdom of Yemen drooped, and presently passed nominally under the power of the Persian Zoroastrians, while in practice Arabia lapsed into anarchy.

Consider now the condition of Mecca, the rival center. It was a town,, whose dwellers were more cultivated

and more debased than the nomads. But as often happens at a center of pilgrimage, real faith was rare, and there was little attachment to the idols, only to the profits derivable from the pilgrims. And many earnest men had arisen in all parts who rejected polytheism and were worshiping quietly one God.

One such man was called Muhammad, a member of the Quraysh, the aristocratic clan which held the keys of the temple; being early orphaned, he grew up illiterate, and to the end of his days could not read or write, nor even speak grammatically, as the Qur'an occasionally shows. Traveling with business caravans, he saw something of Christian Arabs and Syrians on the frontiers of the Greek empire, and more of the Christian monks in the desert. Nearer at hand he saw much of the Jews, who formed little self-governing communities. Conceiving a scorn of the Polytheism and idolatry prevailing, he presently started preaching against it. For long he proved that a prophet has no honor in his own country, and many of his adherents fled to the Christian realm of Abyssinia. At length he found a friendly refuge at Medina, and his moral authority grew so rapidly that he became judge and ruler. Failing to win the submission of the Jews, or their recognition of him as a prophet, he ceased compromising with them, and subdued them perforce. Then he felt strong enough to attack the Meccans, and at length reduced them under his power. With them he did compromise, and agreed to retain that city as a religious center, preserving many of the old heathen customs, though the idols were utterly destroyed. The plunder from his victories gained many adherents to his system, which was now both religious and political; and besides the nucleus of those who heartily adopted his prophetical claims, the whole of Arabia flocked to his standard, and he felt confident enough to summon the rulers of the great empires to adopt Islam. Though at his death there was defection, yet capture of the rich towns restored allegiance. Then came a conflict between

the religious party and the political, the former won a great point in publishing a standard edition of the prophecies of Muhammad, henceforth accepted as the absolute authority for Islam; but on the whole the theocracy failed, and the worldly lust of power came to the front. So within forty years from the flight of Muhammad to Medina, the progress of Christianity in Western Asia and in Northern Africa was at an end, and the new religion was consolidated and spreading fast.

(3). THE EXTINCTION OF CHRISTIANITY IN THE NORTH.

When the armies of Islam came to Egypt, they found a ready welcome from the native Copts, who resented the tyranny of the Greeks. The conquest was complete in six years, and then came into play one of the great attractions of the new faith. The moment a subject adopted Islam, not only was he exempt from paying tribute, which indeed was balanced by an obligation to pay the poor-rate, but he found himself a member of a brotherhood, a ruling race. All signs of degradation were removed, there might be a subscription to start the new convert, if he were poor, freedom was at once granted to inter-marry with all the Muslims, and the way was open to all power and office. On the other side the Muslim yoke proved heavier than the Greek, and was frequently made weightier still, branding on the hand was introduced, and persecutions of this kind have twice produced thousands of converts.

The speed with which the Copts adopted the faith of Islam can only be compared with the speed with which they had adopted Christianity. Of course the Greek State Church practically vanished at once, while on the other hand the Persian variety of Christianity made its appearance; but all power and culture passed rapidly to the Arabs, and the Copts within a century were given the option of conversion or banishment. Though this was not steadily enforced, they were in the minority with-

in another country, and the country people began to pass over wholesale. All too late they were driven to recognize that their vanishing faith could only be conserved if they took over the tongue of their rulers, a measure adopted more promptly by the Jews. Nor are cases wanting when with this lever they actually won over Muslims to Christianity. Then came a terrific reaction, when thirty thousand churches were demolished. Even in this extremity the Christians kept up worship in their houses, and after nine years the persecution slackened; while the mad Caliph actually gave leave to rebuild the churches, and restored the endowments. But the Crusades caused a revival of hatred, and the Muslims burned the old Christian capital of Babylon, the stronghold of the old national faith. Its monastery alone remains, at the south of the new Muslim capital of Cairo, and the transfer to the Muslims of the guardianship of the Nilometer alongside is another sign that nationality and faith were broken.

Once the Nile valley was the home of thousands of Christian monks, today they have practically vanished. Were it not for the immigration of foreigners, Christianity would be almost contemptible; and despite the predominance of France and of England in recent years, Egypt is still one of the Muslim strongholds. More than 92 per cent. of the people are Muhammadan, and the few Christians represent nine varieties of ancient churches, besides adherents of modern Protestant missions. The native church of Egypt has shriveled up till there are but ten bishoprics and a few hundred thousand Copts left under a Patriarch at Cairo. And since the bishops are always drawn from the monasteries, where learning is rare, these seem great difficulties in the way of rejuvenating what was once a wonder of the Christian world.

Higher up the Nile beyond Egypt, lies Nubia. Here the Christians were isolated and withered away; by 1520 no clergy were left, and quarrels of jurisdiction prevented others being sent from Abyssinia. The churches

were closed, and the population has long been Muslim. One bishop remains at Khartum, with only seven churches in his diocese. This district was the headquarters of the Mahadi's movement, and so strong is Muslim feeling that the British government has only allowed Christian missions with great reluctance.

The northern littoral between Egypt and Tunis fell under Muslim influence quickly and uneventfully, and Cyrene, which had furnished a Simon to bear the cross, and a Lucius to be one of the first heralds of salvation, passed out of Christian history. Then in the old Roman districts of Africa and Numidia, where four sects had quarreled and weakened one another, hatred of the Greek tyranny united all four in a welcome to the Muhammadans as deliverers. By 700 Carthage was in their power, and Christianity was doomed to stagnation. Indeed, within sixty years the governor reported to the Caliph that the tribute of infidels had ceased, as all were converted—a statement that a careful auditor of accounts might have questioned as premature.

Here first did Muslims meet Arian Christianity, which denies to Christ full godhead. Now they themselves are prepared to honor Isa bin Miriam as the last and greatest of the prophets before Muhammad, and it would seem that the transition of the Vandals and Goths was thus facilitated.

And whereas the Berbers had received little attention from Christians, it is mortifying that within eight years after the Berber state was crushed, the army of 12,000 Muslims who sailed to conquer Spain was composed of Berbers, whose general, Tariq, himself was a new convert. Great efforts were made to read and expound the Qur'an, and to teach the duties of Islam. Even into France the Muslim armies swept, "slaying and taking captive, pulling down churches and breaking up their bells". Not till they reached the Loire were they beaten back by the Catholic Franks, and Christendom breathed again.

Within the subjugated lands, the churches did not succumb utterly and at once, but there was steady decline. With the appearance of the Turks in 1583, the last vestige of the Church of Tertullian and Augustine vanished away.

(4.) THE BLACKS AND THE RIVAL MISSIONS TO THEM.

Except for the north coast and the Nile valley, Africa is the home of three races, all low in the scale of civilization and religion. A few tribes in the south, notably the Bechuanas, have an elaborate totem system; near them are the aboriginal Hottentots. The Bantu negroids of the Zambesi and Congo basin and the east coast are addicted to ancestor worship. The Sudanese negroes whose strength is in the Niger basin affect nature worship, taking objects at random as their fetiches.

The crusades of king Louis in Tunis and Egypt fired the Muslims to propagate their faith, and the twelfth and thirteenth centuries saw them penetrate the desert, winning the Sahara for Muhammad, Timbuktu being an early and powerful center in the west. It was the fifteenth century when Christians began creeping down the west coast beyond the Canary Islands. The pioneers were the Portuguese, lately freed from Arab dominion, and now following in Arab tracks. Prince Henry the Navigator was distinctly urged in his explorations by a missionary motive. Finding that captive Moors were inaccessible to the gospel, he allowed them to ransom themselves by sending instead black slaves whom he trained as missionaries; by 1444 a slave trade was started with this motive. Before the century closed, a mission to the Congo had won the king, and established two negro bishops near Stanley Pool. But though another mission settled at the mouth of the Zambezi, the slave trade developed fast under the patronage of the bishops; and when the riches of India, China, Mexico and Peru presently distracted attention from Africa, the slave trade

continued, but the Christianizing movement died out, without any stable native church being founded. The Spaniards led the way in transporting negroes to the West Indies, but did nothing to lead them to Christ. Nor did the Dutch do more at the extreme south, and the impulse came at length as to Paul in Troas. A negro from the Danish West Indies met Zinzendorf at Copenhagen and bewailed the lot of his enslaved countrymen. Going on to Herrnhut he had the honor of awakening the Moravians to their missionary career. They soon passed on to Jamaica and South Carolina, and this overleaping of civil boundaries is to be noted, for it is the revival of the modern idea of Foreign Missions. Before the century closed, the blacks in Africa shared the blessing, and during the last hundred years all sects and nations have claimed the privilege of sending the gospel.

Within the last twenty years the situation has changed again, by a general opening up the whole continent to knowledge, by the European powers agreeing on their spheres of influence, and by the great immigration into the colonies of the south. Here is now to be found a white population not to be neglected, with Dutch and English Bibles, and with far less of the former opposition to missions, though there is some suspicion and dread of "Ethiopianism" or the formation of a purely native church.

But the interest centers in the tropics, where the whites are still casual visitors, who have frequently to return home to recruit their health, and who can never hope to live permanently except on a few plateaus. Here is the battlefield of Islam and Christianity.

Of the lower races which have no stable organized religion, far the greater number are in Africa, and they are disposed to lend a favoring ear to missionaries who can civilize or teach them. Islam is wide-awake to the situation, and Christendom is awakening. While the problems presented in Asia are vast from their importance, the problem in Africa is urgent from the critical

situation and the huge masses that may be won or lost for Christ.

Let us see what Islam really has to offer at the present time to the blacks, remembering that the African Islam of today is not the Islam of Muhammad, any more than the American Christianity of today is the Christianity of Christ; both have tactily ignored some aspects of their founder's teaching, and have taken up much from the experience of centuries.

We may look first at the content of the message, its gospel; then at the way its message is delivered; its missionaries.

THE OFFERS OF ISLAM.

First, Islam comes with the news of one God, and teaches that all the burdensome worship of fetiches is to be abandoned. This does away with a nightmare of witchcraft, and must be a veritable gospel to all but the witch-doctors and the juju priests whose occupation is gone. And this God is not utterly aloof; however long He has winked at times of ignorance, He sent a series of messengers with revelations of His will growing ever clearer and clearer, until the message for this age was delivered now nearly 1300 years agone, while there is constant expectation nowhere more keen than in Africa that He will again break silence and speak by a Mahdi. However mysterious are His ways, He is compassionate, and He enjoins that His votaries approach Him five times a day in prayer.

Now in all these respects we can fully appreciate the attractiveness of the news, and its truth. When we look more closely, to realize the point where our message differs, we see that the character of the Muslim God is vague, and where distinct, is repulsive. Palgrave describes the doctrine as the Pantheism of force, and the Muslim God as a jealous sterile autocrat. If this is so, we see that we can add several features in our presentation that should be far more attractive. We know some-

thing of the justice of God, evinced in His hatred for sin and His desire for holiness in His creatures; something of the love of God, shown especially in one great historic event, the dispatch of a Savior. We know of the helpfulness of God, who constantly answers prayer, prayer for daily varying needs, not in stereotyped forms for mere general wants, but for definite gifts. The God of Islam is a god of the past and of the future; He did speak, He will speak and judge; our God is also a God of the present, who does love and hear and answer and help. And herein the message of Islam is radically deficient, for it can but counsel submission to the inscrutable will of God, a moral agnosticism.

Then Muhammad said that this God tolerated no intermediary between himself and the true believer. He denied the right of any priest to intervene. Herein we can see the immense value of the work he did, which largely remains. But the mind of man seems unable to rest in the thought that we may approach God absolutely direct.

Therefore, a general worship of saints has arisen all over Islam, and in practice these receive much attention and many requests for help and intercession. Whether they were real and eminent men, whether ancient gods taken over, or mere figments of imagination presiding at ancient seats of paganism, there the Muslim saints are, and constant pilgrimages are made to their shrines for aid. We are thoroughly familiar with this failing of the race,—Greek and Latin Christianity are equally tainted with it—so that the Roman Catholic missionaries dealing with Muslims find themselves constantly at a loss and have to defend themselves against a charge of idolatry rather than attack Islam. But we who take our stand on the Bible alone can announce, without fearing that our message is belied by our deeds, that no one cometh unto the Father except through Jesus Christ; that there is one Mediator between God and man, Himself Man, and that He shares this glory with none other. Herein

the deep craving of the heart for some peace-maker is frankly met, and the limits of mediation are sharply cut. And whereas the thought of sin is also present in many hearts, and the sense that punishment is merited, the message of Islam here is unsatisfying, while Christianity has something to say about the Mediator being the Sin-bearer of the world, which is able to allay the troubled conscience.

Look next at the outward observance of religion. Islam says that religion is to permeate the whole life, that prayer is a duty as well as a privilege, and that nothing is to interfere with its punctual performance. And religion is a social thing, so that once a week there is to be united prayer, with possibly preaching to follow. But this is only the beginning, so that the day of a pious Muslim is ordered throughout by a religious code, based on Judaism and developed by tradition. If Peter groaned under the yoke which he and his fathers were unable to bear, the Muslim proselyte may well be aghast, and feel that if his pagan priests chastised him with whips, he is now threatened with scorpions. In contrast with this we may boldly assert that the yoke of Christ is easy, and His burden light.

The Law of Islam is indeed elevated as contrasted with paganism. We may say of it what Paul said of its source, the Law of Moses, "the law is holy and just and good", with trifling exceptions. It condemns much that is evil, it commends much that is praiseworthy. But it has serious limitations. It can educate up to a certain point, and then leaves; it leads out of the flood of heathenism on to higher land, which proves to be only an island with narrow resources. It does not even pretend to supply motive power, only to sketch an ideal; and while the ideal is really low, it yet is too high for many to persevere towards in their own strength. Worse than that, it is outward, not inward; a Muslim is invited to conform by sheer force of will, but has to secure his driving force outside the law. Now as against all this system, the

Christian missionary can say: "Law is made for bad men, not for Christians; if it has educated you up to the pitch of wishing for salvation, pardon, help, it can do no more. Christ can blot out sin; Christ can supply the power you want; Christ reveals a higher ideal of life, which will prove more attractive the nearer you come to realizing it; the life of a Christian is indeed a servitude to Christ, but as compared to the life of a Muslim, it is perfect freedom."

If so far we feel that the message of the Christian missionary is as winsome as that of the Muslim, what about the moral demands made on the convert? The code of Muhammad is high, but inelastic; he forbade wine, but knowing nothing of spirits, did not forbid them, and many expositors permit their use. The Christian has no elaborate code, but offers three tests: "Does this harm you; does it offer a temptation to your neighbor; is your conscience quite clear as to its use?" Or consider the much-debated question of sexual relations; Muhammad introduced a reform by drawing the line at four wives, with facilities for divorce, and unlimited concubines. And quite possibly his message still finds tribes to whom that may be a restriction. But too often it comes as a degradation of an ideal already known, and absolutely lowers the tone of previous morals. And if it be claimed that at least it averts the "social evil", it must be squarely asserted that it does no such thing, as readers of Arabic literature and travelers in Asiatic Muslim lands know well. And under Muslim tolerance there has grown up an awful system of worse vice, not to be dilated on. To revert from practical working to ideal demand, the Christian standard shows no compromise for the hardness of men's hearts, but is plain and simple. And it may be declared as plainly that of sin and holiness Muhammad had no conception. He himself violated the customs of his own times without scruple, robbing pilgrims, approving the assassination of women, marrying a widow within three days, contracting an incestuous

marriage with his daughter-in-law. Two of these breaches of morality he covered by producing new revelations to justify him; but he could not obey the very laws he himself promulgated, and instead of four wives he had ten, and negotiated for thirty others. What sense of sin could there be in such a man, and what can be expected from his followers?

The lot of women is not enviable among Muslims. A pagan negress has no special disability, as compared with her negro husband. But if Islam comes to the village she finds herself at once thrust into seclusion and suspected; her husband may have opened to him a career of travel and learning; she is a prisoner and kept ignorant as a child. Here Christianity can come with great opportunity.

Examine the ecclesiastical system of Islam. Muhammad prided himself on the liberty into which he called his fellows, freeing them from the tyranny of priesthood. But he himself laid the foundations of an equally objectionable tyranny, or rather he took it over from the Jews, ready built. They had their scribes, their rabbis, who in our Lord's day were powerful enough to contest the leadership of the priests, and who saw the power of those priests disappear in a generation. Then they went on developing their traditions about the Law, till the really influential and ruling literature of the Jews is not the Law, but the Mishna and the Talmud, the sediment of traditional exposition. Exactly the same thing has happened in Muhammad's revised version of Judaism. What is the good of boasting that no priests exist, if authorized expositors of the law thrust in on every hand? Granted that a Muslim may pray alone, may marry, bury, so the enthusiasts of Islam pride themselves; but he dare not think for himself, interpret the Qur'an for himself; no Catholic can be bound by straiter bonds than is he. And wherein is the negro benefited if he exchange the tyranny of medicine man and priest for the tyranny of mullah and law-student? Now the Catholic missionary

indeed has nothing better to offer; but a Protestant at least does not fear to translate the Bible into any dialect the poor pagan can understand, and put it into his hand for himself to interpret and act upon. And more than one missionary has owned that the untutored African has instantly accepted and acted on commands that the sophisticated conscience of Europe has discarded, and so opened up anew the value of God's promises.

MISSIONARY METHODS OF ISLAM.

Quit now this whole subject, what Islam offers, and demands; and consider another important point: How the message is delivered; missionary methods. Two have been tried by Muslim and Christian alike, force and persuasion. At the present day, force is nearly obsolete in Africa. Outside Morocco hardly an acre is under purely Muslim rule, and no Christian power uses the arm of the State to propagate Christianity. We have therefore to consider only the peaceful methods employed. Islam has three principal sets of agents. Traders to leaven the towns; professional missionaries; schoolmasters.

Every mosque in Africa has its school attached; all education is distinctly religious, designed to confirm in the faith and to lay the foundation for a subsequent theological or missionary training in special cases. Everywhere the Qur'an is the text-book, and all learning is grafted on to it in some way, even the Qur'an offers information to the African Negro, and its arrival marks a rise in the social scale. This is markedly to be seen on the Guinea coast. Here for four centuries the natives have known Christians chiefly as slavers, only for one century as missionaries. Their state is degraded in the extreme, and Christian traders have worsened it by their offer of spirits and gunpowder. But when you pass from the coast a little inland, a civilizing influence is met, the tribes seem to be self-respecting, clothed and in their right minds. Islam has come to them.

It is, of course, to be said that Christian missionaries have been at work educationally as in other ways. But Warneck says that our subjects of instruction are too many and the aims too high, while the almost exclusive use of English perverts and denationalizes the people. In contrast with this, the Muslim, with a lower ideal, generally attains it.

It will be asked who breaks the ground for Islam at all. The answer is, the Muslim trader and settler. The European trader on the coast is seldom viewed in a missionary light, and seldom deserves to be. But the Muslim trader is of another stamp; see an ideal picture of his doings: His very profession brings him into close and immediate contact with those he would convert, and disarms any possible suspicion of sinister motives. Such a man when he enters a pagan village soon attracts attention by his frequent ablutions and regularly recurring times of prayer and prostration in which he appears to be conversing with some invisible being; and by his very assumption of intelligence and moral superiority he commands the respect and confidence of the heathen people, to whom at the same time he shows himself ready and willing to communicate his high principles and knowledge. He teaches the people new songs, in which his doctrines and practices are insinuated. He marries freely and begets perhaps even more freely, and all his children are trained in his faith. And so before long the way is paved for the amateur to call in the professional missionary. While this picture is quite probably overcolored, it strikes us as most attractive and most possible. Indeed we know that this is exactly the way in which our own faith spread throughout the Roman empire for more than a century.

But now we must observe the wholesale training of men who are to be professional missionaries, devoting their whole lives deliberately to the spread of Islam. Of these there are two sorts, the university men from Cairo, the seminary men from the desert.

At the great mosque in Cairo is a Muslim university, to which students flock from all the Muhammadan world, including Africa. An enthusiast claimed that in 1884 more than twelve thousand men were on the rolls but a cold-blooded cyclopedia says that this number includes all the affiliated training colleges and professional schools, so that only about two thousand are really in attendance. From the hundreds who graduate hence every year, instructed in the Qur'an, grammar, prosody, calligraphy, history, arithmetic, algebra, and above all, in commentary and traditions, many go back to spread their faith.

A more modern movement is outranking this plan. Seventy years ago it originated in Morocco, and after being for a while centered at Jaghbub in Tripoli, it is now directed from the oasis of Kufra near Lake Chad, whence the Sahara is in reality ruled. A deliberate attempt is being made to undo all reform of Islam by internal evolution, and to resist any change from without; and the program is to extend the old original doctrine of the Prophet by every means, peaceable if necessary, but at all hazards to extend. Strange to say, the objections of the Prophet to monasticism have been toned down, and a community life is adopted. "Convents of the order are to be found not only all over the north of Africa from Egypt to Morocco, throughout the Sudan, in Senegambia and Somaliland, but members of the order are to be found also in Arabia, Mesopotamia and the islands of the Malay archipeligo." All adherents are expected to give a part of their income to the funds of the society, and many devote themselves entirely to the reform and progagation of Islam. More than 120 training colleges exist, and from the chief one of these hundreds of missionaries go forth yearly to spread the original teaching, of Muhammad, and to incite to absolute cessation of the intercourse with all Jews and Christians. Slaves are often brought from a pagan tribe, trained, and sent back to win their people. An annual chapter is

held at which progress is reported, and new plans are laid.

Their devotion may put us to shame. How few of our seminaries put Foreign Missions in the very forefront of their purpose! Yet with these Sanusis every one of their colleges is such a Foreign Missionary Seminary, and twenty years ago a German traveler declared that from Tripoli alone more than a thousand workers go annually.

Hear an English statesman of thirty years ago as to the prospects of one of these: "He can not only give them many truths regarding God and man which make their way to the heart and elevate the intellect, but he can at once communicate the Shibboleth of admission to a social and political communion which is a passport for protection and assistance from the Atlantic to the Wall of China. Wherever a Muslim house can be found, there the Negro convert who can repeat the dozen syllables of his creed is sure of shetler, sustenance and advice; and in his own country he finds himself at once a member of as influential, if not a dominant caste. This seems the real secret of the success of the Muslim mission in West Africa. It is great and rapid as regards number, for the simple reason that the Muslim missionary from the very first profession of the converts belief, acts practically on those principles regarding the equality and brotherhood of all believers before God, which Islam shares with Christianity."

With Sir Bartle Frere agrees another observer, who emphasizes that neither color nor race prejudices a Negro in any way in the eyes of his new co-religionists. Muhammad fancied from the story of Moses' hand becoming white, that he was a Negro, and he himself took a Negro as his constant personal attendant. Hear also a Negro on the difference of the two missions to his people: "While Christian missions put off indefinitely the establishment of a native pastorate, the Muslim priests penetrate into Africa, find ready access to the pagans,

and win them for Islam. The result is that the Negroes today regard Islam as the religion for blacks, and Christianity as that for whites. Christianity, say they, certainly invites the Negro to salvation, but assigns him a place so low that he is discouraged and says, I have no part nor lot in this affair. Islam calls the Negro to salvation and says to him. It depends simply on yourself to climb as high as possible. So the enthusiastic Negro gives himself, body and soul, to serve this religion."

But we may somewhat doubt whether this charming picture of brotherhood corresponds to the reality, and whether the negative has not been retouched.

Sell avers that this brotherhood, if overrated, does yet exist, that the Muslim is always proud of his religion, proud to spread it. Even the Christian missionary may at times adopt an apologetic attitude for his faith and his calling, but the Christian trader is not habitually proud of his creed, and therein we can see one great source of weakness.

The problem of Africa thus proves to be mainly the problem of Islam. The low pagan religions have no power of resistence, and the question of their future may almost be reduced to the alternative, Shall they become Muslim or Christian? Of course here, as elsewhere, it is true that they deeply color the religion that supplants them; that African Islam is not the faith of Muhammad, and Ethiopianism is not the primitive gospel of Christ. But waiving this point, and viewing the great rival missions, we have to ask as to their relative position, the statics of the problem; and as to their relative progress, the dynamics of the problem.

The actual state of things is disconcerting in the extreme. If the total population of Africa be estimated at 164 millions, according to the Statesman's Yearbook for 1905, we find from the Cairo Conference of last spring that the Muslim share is about 59 millions, or 36 per per cent. of the whole. The estimates for the African

churches in Egypt and Abyssinia vary widely; taking the most sanguine, that of Professor Schmidt, they have not ten million, while the Catholic and Protestant churches add another five, all together about 5 1-2. Muslims outnumber Christians more than six to one.

How about the advance of the two faiths? The Abyssinians and Copts may be simply ignored, for they make no effort at propagation. The progress of Catholics is not easy to state, but as Beach finds that the total constituency of Protestant missions is only 576,530 for 95 societies, we shall take a roseate view if we double this and say that 1 1-4 million is the total under Christian influence; according to the figures of the Prophet in the Dictionary of Missions, not one million can be counted. Over against this we hear from travelers that Islam is advancing constantly and rapidly in the west, and of whole nations being won over in a few years. Dr. W. R. Miller thinks that this progress is real and likely to increase, and warns us that "a peaceful Islam under British rule, free to proselytize while Christian missionaries are hampered, will be a greater power" than Islam under pagan or Muslim rule. This leads us to the political aspect. The Cairo conference complained that European governments cringe to Muslim turbulence and arrogance, withholding fair play from Christian missions.

The problem of Africa is the problem of Islam. Is the converse true, that the problem of Islam is merely the problem of Africa? Muslims are found in China and Central Asia, in the southern isles, India and Persia; are these 170 millions negligible? From the dynamical standpoint they are. They make no progress at all; nay in the islands they are absolutely yielding converts to Christianity. And this leads us to the supreme question about Islam, Whether we should resign ourselves to measuring our strength by relative results on pagans, or whether we should gird ourselves for direct attack on Muslims themselves.

Outside Morocco and the Tripoli and the Sahara under

Sanusi influence, Islam does not rule in Africa, and therefore the law that propagandism is punishable with death cannot be enforced. Islam took the sword and has been crushed politically by the sword. In response to the Berber attack on Spain, Spanish military orders were formed and regained the Peninsula for Christendom. French crusades to Egypt and Tunis taught the Muslims they were not invincible, but not till last century did political power pass from Islam in Egypt and Algeria. In so far, then, it has been lay effort that has prepared the way for the missionary. And lay effort has never been lacking, as the great names of Francis of Assisi and Ramon Lull in the Middle Ages may remind us; the one founding an enthusiastic society of laymen who within forty years penetrated not only north Africa, but to the limits of China; the other, one of the greatest missionary statesmen that the world has known; and both alike found actually preaching to Islam in Africa.

Today the work is conducted on two lines, by Catholics and Protestants. The former operate chiefly according to tradition, and the best thing that can be said is that the French have proved themselves wonderfully adaptable to the natives, winning a speedy entrance, and that their uniform plan of celibacy enables them to pioneer with great speed; on the other hand they perpetually mix up with their propaganda a double political mission, subjection to the Pope, preparation for French domination. And they prove unable to follow up what they begin so well, for the very reason that they have no home life.

Protestant work is still too often crude, and it may appear that some directing boards and some actual candidates are most imperfectly acquainted with the history of the past, and with the doctrines of Islam. But there are certain great agencies which are now being employed with success. First is the old and tried *Vernacular Bible*: if the Arabs have imposed their language throughout Islam, then the districts that once made the oldest ver-

sions of the Bible, the Septuagint and the Old Latin, can now enjoy the splendid Arabic version due to the Americans of Beirut. And this opens the way for Christian literature generally. Then if Islam has its *educational system*, Christianity has another. We have seen the antique classics of China pronounced antiquated, and dethroned by the vermilion pencil; shall we fear that Christian schools cannot win their way without such political backing? Let Egypt answer, with its 2500 Muslim pupils of one Christian mission. This leads us to the fact that *women* have a great part to play, as Misses Whatley and Holliday have shown. Muslim women are secluded in the harems and only women can reach them there. When we reflect on the influence of mothers, we shall see that a vast field lies here, and that it lies open to college girls who will study history and Islam, as diligently as they study more ordinary courses. Then see how their brothers may serve the cause, and may undermine what cannot always be attacked frontally. In Morocco preaching is forbidden but not *industrial and medical* work. Laymen can thus enter where the minister is ex-officio a criminal and doomed to death by his calling. Mackay of Uganda realized by his experience that success awaits such men, and pleaded that we be no longer scared by Islam, contenting ourselves with protecting the pagan from her, but that we boldly attack and seek to capture.

An expert declares that in Arabia itself there are about sixty towns mostly near the south coast, all accessible for missionaries, while only three are occupied. It is a fiction that the inoculation against Christianity is perfect. The Malays of Java and Sumatra are being rapidly reclaimed from Islam and won for Christ. India has yielded many converts, and Persia also. Egypt itself has seen a student at Al Azhar confess Jesus. And it is to be observed that if it seems almost as hard to win these as to win Jews, yet when won they are about as zealous in propagation. Indeed when we consider the

relation of these two faiths, we should ask what is God's purpose in thus entwining them. Can we be far wrong in seeing that the Jews, so tenacious of their ancient creed, have special affinities with Islam? When the time shall strike that God has chosen for the winning of His Covenant People, what is more likely to be their first destined work than the conversion of their brethren, the sons of Ishmael?

Meantime, we must not wait for this; that Christianity has something attractive and noble let a friend of Islam testify: "The religion of Christ contains whole fields of morality and whole realms of thought, which are all but outside the religion of Muhammad. It opens humility, purity of heart, forgiveness of injuries, sacrifice of self to man's moral nature, development, boundless progress to his mind." On the other hand, listen to a few recent estimates of Islam by those who have seen it at close quarters; the names of Palgrave, Stanley, Lane, Poole, and Colvin should carry weight:

"Islam is in its essence stationary."

"As a social system, Islam is a complete failure."

"A scheme of social life which rests for its authority on the unfruitful traditions of Doctors of Divinity . . . . does not admit of sustained and continuous progress. Every step forward is barred by some ancient ordinance claiming divine origin, or the supreme authority of tradition. There are the gross evils of sanctioned concubinage and of polygamy with their baleful effect on the home life and character of the family and on the education of the children; the seclusion of women with all that it implies—both for those who are immured, and for the sex from whose social intercourse is excluded the most softening and humanizing element available to it. The divine ordinance of slavery must be reckoned with, which degrades the dignity of labor and of industry, no less than the ideal of humanity. Finally there is the reluctance of the fatalist to improve upon the position designed for him by his Creator. . . . The majority of

the other native inhabitants (of the southern Sudan) though professing Islam, are little better than their (heathen) brethren. Ignorance and superstition characterize the Sudan as a whole."

Let us, then, rally to the summons issued by a worker from the field where Muhammadans have been most aggressive and most successful: "A very significant change has perceptibly come over the Muslims in West Africa; I believe the time is ripe for a tremendous propaganda to a broken-spirited, but still proud, people."

"THE NEW THEOLOGY."

BY PROF. DOUGLAS C. MACINTOSH, BRANDON, CANADA.

It has been frequently said by those who dissent from the chief positions taken in the recent book by the Rev. R. J. Campbell, under the above caption, that it is not worthy of serious consideration. This opinion is some times justified on the ground that there is little or nothing new in the book. In a certain sense this is largely true. There is indeed very little in it that is absolutely new. On this point the author says: "The fundamental principal of the New Theology is as old as religion, but I am quite willing to admit that in its all-round application to the conditions of modern life it is new."* But even this seems to be granting too much. With the exception of one or two points of minor importance, the philosopher or theologian will not find anything in the book but what in essence has appeared over and over again in the literature of the last twenty-five or thirty years. Still, while the book is not of any particular significance so far as any contribution to philosophy or to scientific theology is concerned, its production and the reception which has been given it make it peculiarly interesting and significant. What has long been smouldering in philosophy has at last flared out in popular theology. The eloquent successor of Joseph Parker in the City Temple has absorbed some of the elements of what has been on the whole the dominant philosophy in probably a majority of the colleges and universities of English-speaking countries for the passing generation, and, having worked out with considerable thoroughness the theological implications of this philosophical position, he has presented them so clearly and forcibly in sermon and book that the Anglo-Saxon world has, much more than formerly, been brought face to face with some of the

*The New Theology, pp. vi, vii.

fundamental issues of modern liberal theology. When one reflects upon the large number of institutions of higher education in which this philosophy has been for decades dominant and the still larger number in which it has been very influential; when one remembers that a very large percentage of the younger men in the ministry of the Protestant churches of Great Britain, the United States and Canada have had their thinking more or less deeply influenced by this philosophy; and when one considers the fact that when the theology involved has been put plainly before the people it has aroused such general and vigorous protest, the situation is, to say the least, decidedly interesting. When one reflects further and considers that modern philosophy has developed in comparative independence of theology, and that a philosophy which becomes at all prevalent always represents a systematization of tendencies at work in the social consciousness, the seriousness of the situation begins to appear. The question is suggested, Is the religion of the future to be thoroughly or only partially Christian?

Even a superficial acquaintance with Mr. Campbell's book will reveal the fact that in the motives that underlie the author's work there is much that is commendable. The vividness of his consciousness of the presence of God at work in the world to-day, and the intensity of his devotion to what he feels to be the true welfare of men, are unmistakably manifest from beginning to end. The depth of his appreciation and love of Jesus Christ is abundantly evident. "Christianity without Jesus," he says, "is the world without the sun." *"The name of Jesus . . . . commands a reverence, and indeed a worship, the like of which no other has ever received in the history of mankind. It is no use trying to place Jesus in a row along with other religious masters. He is first and the rest nowhere; we have no category for Him."† Surely it is not the Christian spirit that would anathematize this man who so unmistakably loves the Lord Je-

*Ibid, p. 69. †p. 70.

sus. Indeed, it is his religious faith in large part that makes him so confident that the Christian religion can be commended to the rational judgment of men. He would minister to the spiritual needs of the vast number who have been thrown by modern currents of opinion into a state of religious uncertainty and negation, and so he feels justified in his revolt against the extreme of irrationalism in religion which was caricatured by the boy's definition of faith—"Faith is when you believe what you know isn't true." The author of "The New Theology" would assure men that they can be both reasonable and religious, to maintain which position he feels obliged to attack whatever seems to him unreasonable in religious belief.

Nor is Campbell alone among those of his school in this religious motivation of his work. By his own acknowledgement he is an Hegelian—indeed, it would be impossible for him to hide it—and it has been a marked characteristic of the English followers of Hegel, especially of the earlier ones, that their interest in philosophy has been very largely religious. In the third quarter of the nineteenth century, under the influence of Mill, Bain, Darwin, Huxley and Spencer, naturalism and agnosticism seemed about to dominate reflective thought, and appeal was constantly made to the findings of science in support of these positions. Hutchinson Stirling, the pioneer of English Hegelians described the situation in these words: "Spiritualism seems dying out in England, and more and more numerous voices daily cry hail to the new God, Matter."* To find a place for moral and religious faith without doing violence to intellect many began to turn toward the German idealistic philosophy. Among these were Stirling, T. H. Green, John and Edward Caird, William Wallace, and others. In his book, "The Secret of Hegel", Stirling says: "Kant and Hegel have no object but to restore faith—faith in God—faith in the immortality of the soul, and the freedom of the

*"The Secret of Hegel," p. xxxii.

will—nay, faith in Christianity as the revealed religion—and that, too, in perfect harmony with the right of private judgment." And in another place he says: "The only food on which humanity will thrive is Hegelianism."* With reference to his own book, "The Fundamental Ideas of Christianity", John Caird says: "I shall be satisfied if it leads some few who are in doubt on the highest matters to see that Christianity and Christian ideas are not contrary to reason, but rather in deepest accord with both the intellectual and the moral needs of men."† W. T. Harris, another member of the school, thinks this philosophy the only means of enabling the thinker to avoid both atheism and pantheism. In his religious motive, then, Campbell is quite in harmony with the genius of the philosophical movement with which he has affiliated himself.

But there will be many who can appreciate the motives which prompted the author of the work before us, who can not endorse the method he has employed. A man may be traveling with the best of intentions and yet be on the wrong road. This, I take it, is the case with Mr. Campbell. He has made the framework of his theology philosophical instead of religious. Modern philosophy begins in doubt; theology begins and must always begin in faith, and while it may have to pass through a stage of philosophical development, its central principles must always be a statement of religious convictions. If the opposite course is pursued and philosophy rather than faith is made the determining factor there is no guarantee that those elements which are essential to the highest type of the religious life will be retained. And if, as in the case before us, there are features about the philosophy adopted which are decidedly anti-Christian, the result cannot be other than unsatisfactory in theology.

The absolute idealism taken over from Hegel by the philosophers whom Campbell follows, set forth without

*Ibid, p. xii. †"The Fundamental Ideas of Christianity," p. cxxxi.

its extreme positions being refined away proceeds as follows: We must assume that knowledge is possible, for, if we cannot know, we cannot know that we cannot know. Having thus no right to say that knowledge is impossible, we may assume that we can know reality. If, however, we can know reality, our mental constructions, our ideas and reasonings when consistent must truly represent reality. That is, reality must be of the same sort as our mental constructions, that is, a system of ideas. Thus the ultimate reality is a mind in which everything exists as an idea, systematized in relation to everything else. This Absolute Reality of Mind, including all things that are as ideas, is what religion calls God. To quote from Campbell, God is "the infinite consciousness."* But other consequences flow from this principle. The way we know is by arranging our ideas in a system, and complete knowledge would see everything as forming one system. This system being a unity of consciousness, and we ourselves being each a unity of consciousness, we are in principle the same as the Absolute Reality; or, in other words, we are, in principle, the same as God, our real self is God. As we appear we are incomplete, but if completed we would be God. But the real self *is* complete; it only *seems* to be incomplete to us because we view things as in an order of time; eternally our real self is God. Thus we have that extreme development of the doctrine of the immanence of God which Campbell declares is the starting point of the New Theology. "The New Theology," he says, indicates "the attitude of those who believe that the fundamentals of Christian faith need to be re-articulated in terms of the immanence of God."† To repeat, then, God is the complete unity of all that is. The real self if eternally complete in God. The appearance of imperfection is an illusion. The imperfection or evil exists, of course, as an appearance, but it is the absence of reality only; it is purely negative. The eternal reality, however, is expressed as appearance in time;

*p. xxii. †Ibid, p. iii.

it shows the self as striving to express in the world of appearance the perfection which it really possesses eternally in God. Moral conduct is that which assists this expression of the real, perfect self. It is conduct enlightened by a knowledge of the true self which is to be realized. This means that all that is necessary to insure moral conduct is enlightenment, knowledge. Finally, inasmuch as it is the eternal, perfect reality which is being expressed in that which is seen and temporal, the process must inevitably lead to the realizing of the perfect good. The destiny of each individual is to become manifestly what he has been in reality all the while, viz., his real, perfect self in God.

This, then, instead of an expression of the religious faith of the Christian as determined by the gospel of Jesus Christ, is what Campbell makes central and determining in his theology. He rightly declares, "What I have to say leads back through Hegelianism to the old Greek thinkers, and beyond them again to the wise men who lived and taught in the East ages before Jesus was born."* Whatever of Christianity will not fit in with Hegelianism must be sacrificed, or, if retained, must be made to seem to fit into that system. It may seem a hard saying, but, after making due allowance for the large element of what is truly Christian in spirit and viewpoint in this "New Theology", it remains true that so far as its normative principle, its determining factor, is concerned, it is in origin and nature not Christian but essentially pagan. It makes room for a mystical religious faith, but he does not distinctly provide any check for its vagaries save that of philosophical consistency; the norm of Christian faith or of the Christian revelation is not insisted upon. The result is a theology which is strikingly anti-Christian in some particulars.

It excites our suspicions as to just what the author means by God when we find him declaring that to disbelieve in God is an impossibility. "Everyone," he says,

*p. xxii.

"believes in God if he believes in his own existence."* Haeckel, who is an enthusiastic atheist and who cheerfully undertakes to disprove the existence of a personal God, is said by Campbell to declare his belief in God on every page of his book. We are not just now concerned with the fallacy in the argument which makes this surprising position possible, but in the view of God which lies back of it. God is defined as the "mysterious Power which is finding expression in the universe, and is in every tiniest atom of the wondrous whole."† "Whatever else" this power "may be" says Campbell, "it is myself."‡ There is nothing "in the universe outside of God."‖ Now Campbell, like the English Hegelians in general, disavows pantheism, but it is a fair question whether he has altogether avoided this undesirable issue. God is certainly not in every tiniest atom in the universe in the same sense in which he is in Jesus Christ. Moreover, there must be a real distinction of all finite reality from God, as well as a dependence of all existence upon God.

The doctrine of God being what it is, the doctrine of man cannot be fully satisfactory. The individuality of man is merged too fully in that of God. God and man are held to be fundamentally identical. To quote the author's own words, "The self is God";** "There is no dividing line" between our being and God's, "except from our side".*** Our true being is eternally one with the being of God. "When our finite consciousness ceases to be finite, there will be no distinction between our's and God's."**** Now as against this point of view it must be said that the Christian religion not only must hold to an eternal distinction between man and God, but always finds God first in the not-self rather than in the self. Christianity does not begin with the worship of self as a part of God, but with the recognition, not only of one's own distinction from God, but also of one's alienation from God through sin. Christian piety, even

*p. xvii. †p. xviii. ‡Ibid. ‖Ibid. **p. xxxiv. ***Ibid. ****p. xlii.

at its nearest approach to mysticism, does not fail to distinguish between the state of the spiritual man who is in God and in whom God is, and that of the unregenerate man who abides in a state of sin and guilt.

It is in connection with this matter of sin that Campbell has been most severely and most justly criticized. The problem of the existence of moral evil does not seem to trouble Mr. Campbell at all. "Evil," he says, "is a negative, not a positive term. It is the perceives privation of good."* "Good is being and evil is not-being.†" Like the shadow, it has not and "never had any real existence"‡ It seems somewhat strange, then, to find the author accusing of something like wilful misrepresentation those who say that he denies the existence of sin. The truth is, that he admits that sin exists but denies that it is real. He admits it in the subject of his sentence and cancels it in his predicate. He admits it as a phase of human experience, but declares that it has no reality from God's point of view. That this philosophy of moral evil is really dangerous in its tendency to blot out moral distinctions is shown by the extreme and even absurd length to which it leads our author. To recall the most startling and oftenest quoted passage in the book, "Sin itself is a quest for God—a blundering quest, but a quest for all that. The man who got dead drunk last night did so because of the impulse within him to break through the barriers of his limitations, to express himself and to realize more abundant life. His self-indulgence just came to that; he wanted it only for a brief hour, to live the larger life, to expand the soul, to enter untrodden regions and gather to himself new experience. That drunken debauch was a quest for life, a quest for God. Men in their sinful follies today, and their blank atheism, and their foul blasphemeies, their trampling upon things that are beautiful and good, are engaged in this dim, blundering quest for God, whom to know is life eternal. The roué you saw in Picadilly last night who went out

*p. xliii. †p. xliv. ‡p. xlv.

to corrupt innocence and to wallow in filthiness of the flesh was engaged in his blundering quest for God."* I hold that it is not psychologically true to say that the sinner in sinning is seeking God. If interrogated, he would admit that his sin was no mere mistake; he saw the better and approved, but chose the worse. Man has nothing to gain and everything to lose by taking an overlenient view of the guilt of his own sin.

Considering the unsatisfactory character of the doctrines of God and of man in this "New Theology", it would be too much to expect a wholly satisfactory view of the person and work of Jesus Christ. The general criticism to be made against the position taken is that while the author admits the uniqueness of Jesus, he does not make sufficient use of this uniqueness to do justice to the place of Jesus in Christian faith and to his function in Christian life. He says: "History has settled the uniqueness of Jesus."† "I do not make him only a man, but . . . . the only Man. We have only seen perfect manhood once and that was the manhood of Jesus."‡ But he also says: "I believe what the creeds say about the person of Jesus, but I believe it in a way that puts no gulf between Him and the rest of the human race."‖ "Jesus was God, but so are we. He was God because his life was the expression of divine love; we, too, are one with God in so far as our lives express the same thing."** "Until we come to creed-making we never think of putting Jesus on the God-side of things and ourselves on the other."*** Now I take it that it is just here most of all that Campbell reveals the weakness of his Christology. He is right in emphasizing the real humanity of our Savior and his identification of himself with the human race; but he does not sufficiently recognize that, assuming the humanity of Jesus, we find his real significance in that uniqueness, not only moral, but also religious, by virtue of which we do put him "on the God-side of things

*p. cliii. †p. lxxvi. ‡p. lxxvii. ‖p. lxxii. ***p. xciv. ***p. lxxvii.

and ourselves on the other". Christian faith makes him alone of the sons of men the object of religious worship. He is the divine Savior, the incarnation of God. God was in him, manifesting himself to the world, reconciling the world unto himself. Christian faith has rightly given to Jesus a place so unique that it is felt to be presumption, and even something akin to blasphemy, for us to add to a statement of what *he* is, the words of Campbell, "but so are we."

Coming to the doctrine of the work of Jesus, several criticisms are to be made. Two of the most obvious are suggested by the following quotation: "Go with J. Keir Hardie to the House of Commons and listen to his pleading for justice to his order, and you see the atonement."* "Men like Robert Blatchford, scoffing at the possibility of a future life, thinking he is destroying supernaturalism, is being saved while trying to save—His moral earnestness is a part of his Christhood and his work a part of the atonement."† Now, in the first place, the implication of these words is that the "atonement" is primarily of social rather than religious significance. As a matter of fact, the opposite is the truth. There was involved, indeed, in the work of Jesus the reconciliation of men to each other, and this aspect of his work is rightly receiving emphasis today. But in spite of the prevailing tendency to substitute social ethics for religion, if I mistake not, the mission of Jesus was even more religious than social; it was fundamentally to effect reconciliation between God and man in the place of the alienation which existed on account of man's guilt and love of sin. And in the second place, here as in the doctrine of the person of Christ, the uniqueness of Jesus is not fully recognized. There is only one experience which the Christian can regard as salvation, and that is an effect due to the reconciling work of Jesus Christ, who is thus the only Savior. A third criticism is that the view of the work of Jesus set forth in the book before

*p. 173. †p. 211.

us is that of a work of intellectual enlightenment rather than moral and religious salvation. The author says, Jesus Christ "came to show us what we potentially are."* But I take it that the significance of the work of of Jesus lies not merely in his showing us what we potentially are, but in showing man what he actually is in his unsaved condition, namely, sinful, and needing salvation; and also in bringing him out of this lost estate into a new actual condition of reconciliation to God and into a life of moral and religious discipleship to himself. Once more it may be said that Campbell's substitution for the terms of the court of justice the thought of a metaphysical oneness of man and God, even before man's forgiveness, seems of very doubtful value for theology to say the least. He says the atonement asserts the "unity of all existence, of the individual with the race and of the race with God"†. But what man is concerned to know is not whether, in his lost as in his saved condition there was all the time a metaphysical oneness between himself and God, but what are the personal relations between himself and God—whether his sins are forgiven and full fellowship established between himself and God. What is needed is to state this doctrine as clearly as possible in terms of personal relationships established between the personal God and human persons through the personal mediation of Jesus Christ our Lord.

With regard to the doctrine of the future several criticisms are to be made. It is very evident that, whatever may be his real motives for postulating immortality, our author defends that belief on philosophical rather than religious grounds. He says: "I build my belief in immortality on the conviction that the fundamental reality in the universe is consciousness, and that no consciousness can ever be extinguished, for it belongs to the whole and must be fulfilled in the whole. It is unthinkable that any kind of being which has ever become aware of itself,

*p. 84. †p. 140.

(and so contained a ray of the eternal consciousness) can perish.''* But it is more in accord with the Christian point of view, as well as less likely to be overthrown by philosophical criticism, to rest our belief in personal immortality upon our faith in the God and Father of our Lord Jesus Christ, the Father of spirits, whom Jesus has revealed to us as the God of love.

But with reference to the destiny of man, Campbell is carried away by his philosophy into an optimism so extreme and dogmatic as to militate seriously against the effectiveness of Christian motives. He says that a man may go on living for self all through a long career, he may be materialistic and self-indulgent, but it is all in vain—sooner or later the buried life shall rise in power.† Do what you will, the deeper self within you will overcome everything within you that makes for separateness.‡ So far as this particular doctrine is concerned it is a dogmatic universalism minus the Saviorhood of Christ. It is quite in accord with the general philosophical position which controls the theology under review. The ideal person is eternally real, and the destiny of each individual is to have this ideal self realized, manifested in a time-order. Thus the late Dr. Hastie, an absolute idealist, said that Calvin's doctrine of absolute predestination was thoroughly justifiable, with the single exception that instead of a limited few being absolutely predestined to eternal life, this is really true of all finite spirits.

Campbell's position with regard to the resurrection is anomalous but interesting. He says the ''real resurrection'' is ''spiritual, not physical''; it is the uprising of the eternal Christ within the soul of the penitent sinner''* But this is evidently not a sufficient answer to the question to satisfy the demand of his religious nature, and he goes on to supply a fantastic, speculative support to the doctrine of physical resurrection. He argues that the body is only an idea anyway, and the body of the res-

* pp. 230, 231. † p. 215. ‡ p. 216.

urrection may exist in some other form, such as in space of four dimensions.† This seems to be of little value to Christian faith; far better is it to rest our cherished belief in the future risen life where Jesus himself rests it, viz., on a religious basis, on faith in our God and Father who is Lord of heaven and earth.

To take one more example of the unsatisfactory result of taking as the determining factor in theology a philosophical system rather than Christian faith, we have what Mr. Campbell calls "the doctrine of the Trinity or something like it."‡ Its three terms are God, the universe, and God's operation within the universe; or, in other words, the Infinite, the finite and the activity of the former within the latter. These constitute a trinity in unity. This may be granted but the Trinity is not quite the Trinity in which Christian faith is interested. It is a Trinity of speculative philosophy, such as Lessing and Hegel constructed, and which also appears as one of the curiosities of Prof. W. N. Clark's theology. The religious interest in the Trinity, however, is that which appears in the New Testament and this it is which should be made normative for Christian theology. That is not the complete Christian view of God which does not find him not only as the transcendent God the Father of Spirits and Ruler of the universe, but also as incarnate in Jesus Christ, the Son of God, and also immanent and operating in the lives of men as God, the Holy Spirit.

If we would appreciate as well as criticize this religio-philosophical movement of which Campbell's "New Theology" is an expression, it must be admitted that even from the standpoint of religion it has its strong points. It appeals to the person who holds it as being thoroughly rational, and so he is not ashamed of his religious convictions. They stand for him on the same level, or even on a higher level of rationality than the laws of science. Another strong point is the religious attitude toward nature. All nature is regarded as being

†p. 223. ‡p. 85.

permeated through and through with the present rational activity of God. It is God's language to man intended for man's instruction. The attitude toward man, too, is most kindly and even reverential. Man is regarded as a partial self-expression of God, the Absolute Reason, and his defects are simply negative; they are all due to a lack of the Divine Reason; man is not yet what he will be; he is not to be censured for his fault, but pitied and helped by being taught the truth more perfectly. (The defects of this view of man and of sin have already been indicated.) Another feature which is not wholly bad is the optimism which pervades the whole point of view. He who is working in a reasonable way toward the highest ideal is absolutely certain that he is on the winning side. This optimism may, however, as we have seen, become extreme and one-sided and superficial, so that it hinders the putting forth of one's best efforts.

But after making due allowance for the strong points in this "New Theology" it must be affirmed that in its method and in many of its results it is a sad failure. In constructing a theology it is most essential to have it fundamentally religious rather than speculative. Its content must be the content of Christian faith, or, what is the same thing differently expressed, the content of the Christian revelation or the Gospel. In taking this position it is still possible to grant that there is a need that the Gospel be formulated in concepts that are vital and expressed in language that is current today. In rejecting philosophy as the fundamental principle in theology, one should not, however, go so far as the Ritschlians do who say that philosophy and theology must be kept absolutely separate. This leads, as has frequently been pointed out, to a subjectivism which is not in the interests of faith. If one feels that his theology is not capable of philosophical defense he is liable to lose confidence in it to some extent. But while philosophy has its place in mediating between the affirmations of faith

and the other departments of our knowledge, it must not be suffered to change the essential content of the Christian revelation.

As must have been suggested by what has already been said, one of the most radical defects of Campbell's theology is his failure to do justice to the function of revelation and the Scriptures in the construction of one's theology. In the first place, although this is not the most important point, our author seems to come by his radical critical views of the Old Testament rather too easily. He does not seem to be aware of the fact that in some particulars, such as the question of the origin of Jewish monotheism, the most scholarly Old Testament criticism as represented by Baentsch and others, is now faced in a conservative direction.

In the case of New Testament theology the author seems inclined to exaggerate the variety that exists in the presentation of Christian truth, and to underestimate the unity which pervades the New Testament—a unity which is really very marked and far-reaching. The variety is due in part to the particular angle from which in each case the fundamental verities are viewed, and also largely to the different circumstances under which the teaching is given. But from the theological point of view the most serious criticism to be made against our author on this general point is that he does not, either in his theory or in his practice, make sufficient use of the norm of the Christian revelation. His attitude is indicated by the following quotations: "At its best, external authority is only a crutch, at the worst, it may become a rigid fetter."* "The divine self within every one of us enables us to discern the truth best fitted to our needs."† Men should "trust their own divine nature to enable them to follow and express the truth as well as to receive it."† "The real test of truth is the response it awakens within the soul."‡ So far as this last point is concerned, all that *seems* true would stand this test, for

*p. 177. †p. 178. ‡pp. 177-8.

all that seems true awakens some response within the human soul. But in general our criticism would be that from the Christian point of view Campbell's theology is merely his subjective opinion, philosophical as it seems to himself to be. He has not provided for its being true to all the fundamentals of Christian faith, because he does not recognize sufficiently the normative value of the Gospel or the Christian revelation. It is, of course, essential that any theology to which we give our adherence should be an expression of our own religious convictions, but it might conceivably be ours without being in every essential thoroughly Christian. It is in order that our theology may be *Christian* in every particular that we go to the New Testament, where we find not only the record of God's central and culminating revelation of himself in Jesus Christ, but also the interpretation from the standpoint of Christian faith of what is involved in that revelation. Theology needs the light of revelation, not to make reflection unnecessary, but to give that reflection the right direction.

We have seen some of the lengths to which Mr. Campbell has been led astray, as it seems to me, by his adoption of a philosophy which is not essentially Christian. And indeed it is questionable if that same philosophy would not lead him still farther, if his moral and religious interests did not prevent it. There are disciples of Hegel who claim that logically the Hegelian philosophy leads to pantheism or even to atheism; and that it is not satisfactory on personal immortality and the freedom of the will is a common criticism. That Mr. Campbell has felt its fatalistic trend is shown by his confession: "In strict logic I can find no place for the freedom of the will."† But his moral consciousness rebels at this position and he says: "We are compelled to overleap logic when considering this matter."‡

What has been attempted here has been to show that, weighed in the balances of the Christian consciousness,

†p. 36. ‡Ibid.

Mr. Campbell's "New Theology" is found wanting. The same thing might quite as easily be shown if his underlying philosophy were weighed by the critical understanding. As a matter of fact, the death-blow has already been given to that philosophy from within the philosophical arena itself. Such works as Bradley's "Appearance and Reality", and various works on pragmatism have brought out the latent inconsistencies of the older idealism, and there are signs of the coming of a constructive philosophy that will avoid the one-sided intellectualism of its predecessor, and will be truer to every really vital interest of human life, morality and religion included. One of the most characteristic defects of the whole school of thought which Campbell represents is its faulty logic. Again and again it reaches its results by substituting for each other in the course of the argument terms which are different in meaning. For instance, we have Campbell saying that if one believes that there is a power manifested in the universe, we believe in God, and that if one believes in the activity of the infinite in the finite he believes in the Trinity. There is also the characteristic assumption in some cases that if one can attach the same predicate to two existences, these two existences are thereby shown to be one and the same. Thus, according to Campbell, since man's self is a unifying principle in his experience, and God's self is a unifying principle in the universe, man's self and God's self are one and the same, or man's real self is God. Our author seems to feel the weakness of this, his fundamental philosophical tenet, and so he imports into his doctrine of the fundamental metaphysical identity of God and man the modern theory of the continuity of all existence through the subconscious life. This, however, is putting new wine into old bottles, and the result must inevitably be disastrous to both.

But with all its defects, religious and philosophical, the type of thought of which this new theology is an expression is bound to be influential for some time to come.

It is not due to mere idle speculation; it is largely influenced by an ideal of life which is fast becoming widely prevalent and which is only partially Christian, the ideal which sees obligation to man only and ignores obligation to God. Campbell does not, of course, follow this tendency to its limit, but a hint as to its influence is afforded by his description of his position as "spiritual socialism" or "the religious articulation of the social movement",* and by such statements as this: "I maintain that the church has nothing whatever to do with preparing men for a world to come."† Doubtless one of the greatest needs of today is the application of Christian principles to social needs and problems, but what the tendency to substitute social ethics for religion is liable to lead to may be learned from the growing tendency, even in some of our evangelical churches, no longer to affirm either the existence of a personal God or personal immortality, and to define personal religion altogether in terms of proper adjustment to one's social environment. Perhaps it is the most serious indictment to be made against Mr. Campbell's theology that it is a long step in the direction of this extreme standpoint in which all that is distinctively religious is secularized out of existence.

*p. 14. †p 250.

BOOK REVIEWS.

I. NEW TESTAMENT.

VON REIMARUS ZU WREDE. Eine Geschichte der Leben-Jesu-Forschung.

Von Albert Schweitzer, Lic. Theol. Dr. phil. Privatdozent an der evang. theol. Fakultät zu Strassburg. Verlag von J. C. B. Mohr, Tübingen, Germany. 1906. S. 418. Pr. M. 8. Geb. M. 9.

It is a great task that Dr.Schweitzer has here undertaken. He has sketched the criticism of the life of Jesus from Reimarus whose Leben Jesu appeared in 1786 to Wrede whose Messiasgeheimnis was published in 1901. He considers Reimarus to be the first scholar who applied historical and scientific methods to the study of Christ's life. One is bound to say that the outline here given of this great stream of criticism is able, even brilliant. The processes by which so much new light has been thrown on the historic conditions of Christ's life are clearly set forth. Naturally, for Dr. Schweitzer's criticism is chiefly German criticism. He considers that the historic Christ as the theologians pictured him never existed at all. The traditional Christ is a fiction, and hence the historical foundation of the old Christianity is gone. The real ground of Christianity is the stream of influence that emanates from Jesus, though he himself is unknown to us, as he was to those who saw and heard him. As an historic personality Jesus is foreign to our time and is no longer a teacher of the modern world. He offers himself as Master to those who will obey. In a word, it is a purely naturalistic Jesus that criticism leaves us, strip' of all supernatural aspects. This in brief is the inspiring picture of a purely negative Christ that Schweitzer gives as the fruit of a century and a half of radical negations! But after all is said, one doubts if the radical critics represent the sober results of real criticism. Somehow Jesus still saves men from sin as he did when

the negative critics of his day when on earth proved that he was not the Messiah and had no power to do it. Logic to the winds! Jesus healed the paralytic and forgave his sins. So to-day, in spite of all men's pettifogging criticism Jesus saves the drunkard from drink. It is no doubt true that many erroneous ideas of Jesus have existed and do exist, those of the radical critics being fine specimens of such errors. The criticism of Christ that will stand is a sane criticism, not a one-sided scholarship. One should blink at no facts, only if they are facts. The true critic welcomes all real truth. But literary criticism is not all the truth, nor is all of it truth. Jesus challenges the whole of man's nature, not merely intellectual ratiocinations. Jesus is open to the intellect, provided the intellect is a clear one, a balanced one, not a conceited one, not a prejudiced one. But it is the will where Jesus makes his battle over the human life. That battle goes on irrespective of all the critics from Reimarus to Wrede. A. T. Robertson.

DIE SCHRIFTEN DES NEUEN TESTAMENTS. Neu übersetzt und für die Gegenwart erklärt.

Vandenhoeck und Ruprecht. Goettingen, Germany. I Band. 1906. II Band, Bogen 1-8. 1907. Preis 7 M.

This is the second edition of a very able new translation of the New Testament into German, with introduction and comment. The first volume is here complete and the second is begun. The work is sent out under the direction of Prof. Johannes Weiss, of Marburg, but he is assisted by Profs. Baumgarten, Bousset, Gunkel, Heitmüller, Hollman, Jülicher, Knopf, Koehler and Lucken. This group of scholars represent the more advanced wing in Germany. The result is a New Testament that is in harmony with the modern radical scholarship of Germany. It is interesting from that standpoint and ably done, of course. The order of the books here translated and edited is Mark, Matthew, Luke, Acts, I and II Thessalonians, Galatians, I Corinthians. This is not.

of course, an exact chronological sequence, but a combination of that idea with the priority of the events recorded after the method of my Chronological New Testament. The absence of John's Gospel in this list so far is noteworthy and the early date given to Galatians. With these exceptions and the absence of James as yet the order is the same as in my New Testament mentioned above. There is all the usual German thoroughness and care in the details. A. T. Robertson.

DER TEXT DES NEUEN TESTAMENTS. Neue Fragen, Funde und Forschungen der Neutestamentlichen Textkritik.

Von Lic. Rudolf Knopf. A. O. Professor der Theologie a. d. Univ. Marburg. Verlag von Alfred Töpelmann, Giessen, Germany. 1906. Pr. M. 1. S. 48.

The Germans are taking fresh interest in Textual Criticism of the New Testament. This book is one of the best recent discussions of the elementary matters concerning the subject. The author is familiar with the new views about the importance of the Western type of text, the new light on the Syrian Versions, the Latin Versions, and the papyri. It is really astonishing how much of real information is packed into 48 pages. No revolutionary suggestions are offered, but that is not looked for in a handbook. The book is a good model for such work, and is useful to others besides beginners,

A. T. Robertson.

A CRITICAL AND EXEGETICAL COMMENTARY ON THE GOSPEL ACCORDING TO MATTHEW.

By Willoughby C. Allen, M.A., Chaplain-Fellow, and Lecturer in Theology and Hebrew, Exeter College, Oxford. Chas. Scribner's Sons, New York. 1907. Price. $3.00 net. Pages 338.

This very welcome volume has been long desired. Mr. Allen has eminent qualifications for his task because of his mastery of Hebrew and familiarity with the Jewish thought of the first century, A.D. That is essential for one who wishes to write a critical commentary on the Gospel of Matthew. Mr. Allen has given himself rigidly

to the criticism of this Gospel. He has in truth written a remarkably lucid discussion of the Synoptic problem, one that no technical student of these Gospels can afford to ignore. But good as it is in this respect, just here is the limitation of the work of Mr. Allen. So careful is he to point out every detailed likeness or dissimilarity between Matthew and Mark and Luke that great monotony results. To be sure, one has no right to expect fascination in a scholarly commentary. Ability and scholarly accuracy greet one at every turn here. But after all is said, the fact remains that the excellent Synoptic discussion is at the expense of much grammatical, historical and exegetical material. Mr. Allen himself reminds us in his informing Preface that a commentary on Matthew has to show a choice of method, since it is impossible to do all that is needed. That is true, and the result is that, good as the work of Mr. Allen is, one cannot take this as the one commentary on Matthew. Those who know German can add Zahn's Kommentar, and American students, and many English, will need Broadus on Matthew, still the best exposition of this Gospel in existence. Mr. Allen, be it observed, disclaims exposition. If you take Allen for the criticism and Broadus for the exposition, you will be fully equipped for the interpretation of the Gospel in the light of modern scholarship and for modern needs. Mr. Allen's work is worthy of a place in the International Critical Series, though it has serious limitation here noted.

In matters of exegesis there is occasional call for sharp dissent, especially where Mr. Allen reads his ecclesiastical views into the context. On page LXXV he says that the apostles were to "make disciples by baptism," (Matt. 28:19) and "the disciples constituted an ecclesia," (Matt. 16:18) both positions too ecclesiastical in tendency, and not in harmony with the facts. On Matt. 3:16 he says that ἀπό in Matt., instead of ἐκ in Mk. 1:9 "suggests that the baptism did not necessarily involve complete immersion"! He swallowed several cam-

els here in order to strain out the gnat of immersion, if the mode is so unimportant after all! Mr. Allen (p. 177) defines the kingdom as being "here, as elsewhere in this Gospel, the kingdom to be inaugurated when the Son of Man came upon the clouds of heaven." It is that, but it is also much more, and was already present in their hearts. On p. 305 Mr. Allen cuts the ground from under the claim for infant baptism by saying: "The person baptized has repented of his sins" and "baptism also implies belief in Christ." He describes baptism (p. 305) as "a ceremonial process", and adds with a timid query "whether by immersion or affusion?" It is good on the other hand to see Mr. Allen contend ably for the reality of the Virgin Birth of Jesus (p. 7). There is much to cause thought all through the commentary, now assent, now dissent. A. T. Robertson.

THE FOURTH GOSPEL. Its Purpose and Theology.

By Ernest F. Scott, M.A. T. & T. Clark, Edinburgh. 1906. Imported by Chas Scribner's Sons, New York. Price, $2.00 net. Pages 379.

Here is a book that will interest one in the midst of the many that continue to come from the press concerning the Fourth Gospel. It is full of vigor and fire and freshness. There are no scholarly references to cumber the pages, so that you read right on. The author is a real student who is familiar with the literature. He has shown great ability in many ways. And yet one can but feel that Mr. Scott has failed to enter into the heart of this wonderful book. This failure is not due simply to his denial of the Johannine authorship, though that does hamper him greatly. Mr. Scott shows grievous faults as an interpreter. He generalizes from too small data; he is guilty of frequent overstatement; he lacks sympathy, spiritual insight, balance of judgment. As a result, Mr. Scott flounders in the repetitions, paradoxes, and verbal distinctions of the Fourth Gospel. For a

critical student Mr. Scott shows a strange fondness for the mysticism of numbers and sees it where the author of the Gospel probably never did. On the whole, the "purpose" of the Gospel here set forth seems much more the subjective speculation of Mr. Scott than the objective presentation of the author of the Fourth Gospel. Many points of great excellence are brought forth. Mr. Scott has a keen mind, but he has read as much into this Gospel as he has gotten out of it. So at least it appears to this reviewer. There is independenec of standpoint and his book will create fresh interest in the theology of John's Gospel, but it is not a final nor a satisfactory unfolding of this great book.

A. T. Robertson.

THE SELF-INTERPRETATION OF JESUS CHRIST. A study of the Messianic Consciousness as Reflected in the Synoptics.

By Rev. G. S. Streatfield, M.A., Rector of Fenny Compton. Cincinnati. Jennings & Graham. 1907. Price, $1.25 net. Pages 211.

I have enjoyed this book very much. It is an able discussion of an essential element in Christ's life, his claims about himself. Mr. Streatfield is familiar with the literature of the subject. He faces squarely the worst that radical criticism has to say against Jesus and puts it clearly before you. Then he answers the attack with cogency and power. It is not only a vigorous book, but a well-written book as well.

Any one in doubt upon the claims of Jesus about himself would do well to read this timely volume. It is a serious grappling of a great theme, and it is done with distinct success. The numerous allusions to current thought are helpful to the general reader. It is still hard to explain away Jesus. They failed while he was on earth and no one has done it since.

A. T. Robertson.

JESUS IM NEUNZEHNTEN JAHRHUNDERT.

Von Heinrich Weinel. Achtes bis zehntes Tausend. Neue Bearbeitung. Verlag von J. C. B. Mohr, Tübingen, Germany. 1907. Pr. 3 M. Geb. 4 M. S. 326.

So Schweitzer has a rival in Weinel. But both writers on the bibliography concerning Christ occupy the same radical point of view. They equally rejoice in the triumph, as they see it, of extreme radicalism over the conservative and traditional views of Jesus. No doubt many erroneous opinions about Christ have been held and still exist. But it is too soon in the day to proclaim the downfall of the deity of Jesus. Unitarianism has had many ups and downs and often before thought it had swept trinitarianism off the field. But not so. Jesus was never worshiped as God by so many people in the world before as now. Weinel confines his discussion to the criticism of the 19th century. He has a very interesting survey with able criticisms of the men and their points of view who have had a large part in the evolution of criticism. Meanwhile we may hold our way and not be too sure that Jesus will no more be regarded as God by the scholars of the world. Many a good thing is done in this book in spite of its radicalism.

A. T. Robertson.

DAS MESSIANISCHE BEWUSSTSEIN JESU. Ein Beitrag zur Leben-Jesu-Forschung.

Von H. J. Holtzmann. Verlag von J. C. B. Mohr, Tübingen, Germany. 1907. S. 100. Pr. M. 2.60.

Dr. Holtzmann apologizes for his work under the fear that some may call it the belated book of an old theologian who is a "back number". But surely no one has more right to speak on this great theme. There is a note of modesty and restraint that one welcomes after Schweitzer's cock-sure criticism in "Von Reimarus zu Wrede." Holtzmann is familiar with all the difficulties, but he is sure that Jesus felt himself to be the Messiah. This he considers the key to his whole career. The term

"Son of Man" Jesus knew in Daniel and put the Messianic content into it though the people generally did not so regard it. Holtzmann rightly thinks that Paul's conception is the true one and the one destined to rule in the future as in the present. A. T. ROBERTSON.

THE MASTER OF THE WORLD. A Study of Christ.

By Charles Lewis Slattery, Dean of the Cathedral in Faribault. Longmans, Green & Co., New York. 1906. Pages 298.

This book is not a life of Christ in any sense. There is no chronological sequence of events. It is rather a study of the traits in the character of Christ. The author has sympathy and sanity. He has independence of opinion and worship of Jesus. The style is good. The total effect is excellent. A generous and rich spiritual feast is here spread and much good will come to the average reader. Not all the points here made are new, but they are better than merely new. They are true. But there are fresh ideas that are true as well. These are finely put. The book is good and was worth doing.

A. T. ROBERTSON.

THE FOURFOLD PORTRAIT OF THE HEAVENLY KING AS PRESENTED IN THE FOUR GOSPELS.

By Interpreter Eliot Stock, 62 Paternoster Row, London, England. 1907. Over 600 pages. Price £1. 11 s. 6 d.

This is an excellent piece of work and printed in the most elaborate style, wide margins and heavy paper. One fears that its possession will be in the nature of a luxury. "Interpreter" gives on one page an admirable new translation of the Gospels, on the other the Authorized Version, the parallel passages in the other Gospels, and the Old Testament passages used by the writer. Thus a very convenient plan is pursued. There is also a good outline of each Gospel and a chronology of the life of Christ. Occasional critical notes occur also. The book will be found very useful for those who can afford it.

A. T. ROBERTSON.

JESUS CHRIST OUR LORD. An English Bibliography of Christology Comprising over Five Thousand Titles Annotated and Classified.

By Samuel Gardiner Ayres, B.D., Librarian of Drew Theological Seminary. A. C. Armstrong & Son, New York. 1906. Pages 502.

Mr. Ayres has done a useful piece of work, but it is not complete, nor can it be. He does not, for instance, mention Broadus' "Jesus of Nazareth". He mentions some American Tract Society's Series on the teachings of Jesus and omits others. There are no German nor French books listed, only English and American, except translations. A number of errors of reference are noted as was inevitable. The book has manifest limitations, and yet it will be found useful to any one who wishes to make researches in the life of Christ. Only he must remember that this list is not exhaustive even for works in the English tongue. A. T. Robertson.

JESUS CHRIST AND THE CIVILIZATION OF TO-DAY. The Ethical Teaching of Jesus Considered in its Bearings on the Moral Foundations of Moral Culture.

By Joseph Alexander Leighton, Ph.D., Professor of Philosophy and Psychology in Hobart College. The Macmillan Co., New York and London. 1907. Price, $1.50. Pages 248.

Prof. Leighton's book is very readable, but it is far more. It is strong in thought and thoroughly modern in the right sense of the term, modern in sympathy and outlook. But he knows the mind of Christ on ethical matters and sets it forth in splendid contrast to the purely naturalistic hardness of mere biology. If nature is selfish, Christ is altruistic. Christianity is thus truly supernatural. The book has a grip on its subject and will get a grip on you if you read it. It is a fascinating theme and it is treated worthily, and that leaves little more to say. It is in truth a noble defence of the modern world's need of Jesus. A. T. Robertson.

II. PRACTICAL AND DEVOTIONAL.

FOR THE WORK OF THE MINISTRY.

By T. Harwood Pattison, D.D., Elaborated by his son, Harold Pattison. American Baptist Publication Society, Philadelphia. 1907. Pages 558. Price, $1.50 net. Postage, 15 cents.

The lamentable death of Dr. Pattison left the material for this volume incomplete in the shape of his lectures to his classes in Pastoral Theology at Rochester Seminary; but his son, the Rev. Herold Pattison of Hartford, has worked out from his father's notes and sketches the material of the book. Besides this he has added a strong chapter at the close upon the present day value of the ministry. The book itself takes its place along with the previous works of the distinguished author; his reputation will suffer nothing by the bringing out of this posthumous volume. The genial personality, which even readers who did not know the author have already recognized under Dr. Pattison's pleasing style, is here again in evidence. The devout tone and sound sense which have marked his earlier volumes are not wanting here. The clear winsome style characteristic of the writer shows itself also in this. One is never at a loss for Dr. Pattison's meaning. Inasmuch as the book consists chiefly of lectures to theological under-graduates, it contains much that more experienced pastors may be supposed to know. But this inevitable commonplace is put forth in such agreeable style as to be interesting and suggestive. Indeed, one is scarcely conscious of any abatement of interest; because even the most familiar topics are freshly and pleasantly treated. Any pastor will find stimulus and help in reading the book. It abounds in practical suggestions on all the most important elements of a pastor's life. The balanced judgment, good humor and vigorous manliness of the treatment must commend themselves to all readers. The author begins by discussing the importance of the pastor's health and next discourses on ministerial manli-

ness. Not to mention all topics, he discusses such matters as the call, ordination, work and devotion of the preacher. Then his relations to the church, in its various departments of labor, are wisely discussed. Revivals receive judicious consideration, pastoral visiting and the social contact are also helpfully considered. Altogether it is a wholesome, judicious and spirited book.

E. C. Dargan.

THAT THEY ALL MAY BE ONE.

A reunion sermon by Alexander Whyte, D.D., of Edinburgh. A. C. Armstrong & Sons, New York. Pages, 32.

This sermon was preached in St. George's United Free church, Edinburgh, on Whitsunday, 1906. It was occasioned by a letter on the unity of churches, signed by the archbishops of Canterbury and York, and the Presidents of various Non-Conformist church bodies in Great Britain. It is a strong and vigorous plea, not for organic, but a larger spiritual unity among churches of all sects. The plea is based primarily on self-examination. The preacher rightly holds that the heart must be right first. The keynote is, "Look not every man on his own things, but every man also on the things of others." The principle of the sermon is highly commendable. One must take issue, however, with the distinguished preacher when he says (page 30): "The first step toward a real unity of Christendom will be at hand when we come to see and realize that the Greek church was the original mother of us all." If he had said the New Testament church he would have been nearer the truth.

E. C. Dargan.

THE MINISTRY OF RECONCILIATION.

Sermon by Charles F. Aked, D.D., Pastor of the Fifth Avenue Baptist Church, New York. F. H. Revell Company, New York. Pages 27. 10 cents.

Dr. Aked has been very cordially received on coming from England to assume charge of his very important

church in New York City. This sermon is the first which he preached as pastor. One might think he carries the thought of reconciliation a good deal further than the text warrants when he applies it to the reconciliation of Christians, with each other, of Christianity to science, and of business to God's law; yet these broad applications may in a sense be regarded as suggested at least by his text. In a few sentences here and there the preacher's leaning toward liberalism crops out; but on the whole it is a vigorous, manly measure, true to the fundamentals of Christianity, and spoken with an earnest and devout spirit. May the author's ministry among us be greatly blessed. E. C. DARGAN.

QUIET TALKS ON PERSONAL PROBLEMS.

By S. D. Gordon, New York. A. C. Armstrong & Sons. Pages 224. Price, 75 cents net.

The author of these "Quiet Talks" needs no introduction to those who have read the former volumes of the series. The same spirituality, simplicity, good sense and helpfulness which marked the former works are all found in this, The discussions are upon sin, doubt, ambition, self-mastery, pain, guidance, the church and questioned things. Sympathy, penetration and candor, rather than profundity or finality characterize the discussion. Those upon sin, self-mastery, pain, and guidance may be noted as particularly helpful. E. C. DARGAN.

BAPTISM AND THE REMISSION OF SINS.

By President E Y. Mullins, D.D., LL.D. American Baptist Publication Society, Philadelphia. Pages 24. Price 5 cents net.

This paper was read at the National Congress of Disciples, April 25th, 1906, by special invitation. The Publication Society has done well to bring out this singularly clear and able discussion in tract form. It is a strong and lucid presentation of the symbolic or ceremonial interpretation of those passages of Scripture which, as bearing on what is called Baptismal Regeneration, have

ever been much debated between Baptists and Disciples. The frank and brotherly tone of the paper is as notable as its thoughtful quality. E. C. Dargan.

A CORNER IN INDIA.

By Mrs. Mary Mead Clarke. American Baptist Publication Society. May, 1907.

This is a fresh and deeply interesting missionary book. No traveler's tales are here, the fruit of scanty knowledge and hence of doubtful veracity, but the narrative is the result of 25 years of personal work and varied experiences in the hill country of Assam. We are used to thinking of India as a country of plains and "coral strands", and Assam does consist chiefly of one vast valley, through which runs the mighty Irrawaddy. But along its northern border are foothills of the Himalayas, and here are located mission stations, sometimes four thousand feet above the sea. Mr. and Mrs. Clark were the first permanent missionaries among the Nagas, and in 1876 their country was beyond the protection of the British flag, and Mr. Clark was warned that he went at his own risk among these fierce and savage people. But the Master's call nerved him to brave all perils that he might plant there the banner of the Cross. Some pioneer work had been done by an Assamese evangelist, Godhula, full of tact and courage. Thrown into prison as a spy, he won the people by his splendid singing of Christian songs, and soon they flocked to hear him preach, and wept when he left. Returning with his wife, in six months he had the joy of receiving nine converts, and thus the way was opened for the Clarks to establish themselves in this corner of India. It was a life of many dangers, but of heroic living, sustained by faith and tireless zeal. Necessity was often the mother of invention, and gradually their home became more comfortable, better paths and roads were made, and even a suspension bridge built under the direction of the missionary. Soon they were gladdened by the conversion of many of the

people, and the growth of Christian character and usefulness among these erstwhile savages is beautifully described. Other missionaries came, new fields were opened, Mr. Clark translated several books of the Bible, and now there are hundreds of Christians in that region.

The style of the writer is clear and concise and the book is well adapted to interest young people as well as older readers. The numerous pictures really illustrate the text and help in the understanding of the descriptions.

THE BAY PSALM BOOK. Being a Facsimile Reprint of the First Edition.

Printed by Stephen Doyle at Cambridge, in New England, in 1840. With introduction by Wilberforce Eames. New York. Dodd, Mead & Co. 1905.

The Boy Psalm Book was the first English book printed in America. This fact, together with the further fact that it has had an important history in connection with Christian worship both in America and Europe, makes it a peculiarly interesting work. The publishers have, therefore, accomplished a very worthy undertaking in reproducing in excellent fac simile this rare and interesting old book. W. J. McGlothlin.

III. THEOLOGY.

THE PHILOSOPHY OF CHRISTIAN EXPERIENCE.

By Henry W. Clark. Fleming H. Revell Company, New York and Chicago.

This is one of the most interesting and suggestive volumes on Christian experience which has been published in the increasing list of works on this subject. The author has given a very fresh and helpful restatement of the more fundamental aspects of Christian experience. There are nine chapters in the book. The first is introductory, and indicates the method of study. Chapter 2 deals with The Need of Religion; Chapter 3, with Conver-

sion; Chapter 4, The Fatherhood of God; Chapter 5, Repentance; Chapter 6, Christ as Life-Giver; Chapter 7, Faith; Chapter 8, Christian Self-Culture; Chapter 9, The Passion for God.

In the introductory chapter the author distinguishes between religion as a science and religion as an art. Religion as a science has to do with the investigation of the facts which are at the basis of religion. The thing to be investigated lies outside of the experience of the investigator. It is not a thing to be done, or a thing to be experienced, so much as a thing to be discovered. It is a series of facts lying outside of man which he is to gather up and co-ordinate into a systematic statement.

Religion as an art, on the other hand, has to do with the forces which actually produce moral and spiritual character. Character-production is the chief aim. Human nature is to be remade. Man is regarded here as the sphere in which divine forces operate. A man cooperates with the divine in remaking himself. It is easily seen that this is an exceedingly valuable and even vital distinction in contemplating the subject of religion.

In Chapter 2 the author enlarges upon the need of religion. He first points out the necessity of self-development. This, he holds, is the starting point of all human activity. To make the most of ourselves in the highest sense is an imperative duty. But man has failed. He has come short of his ideal. Sin has come in, and man as a consequence feels himself locked in. He is suffocating for want of space and light and air, and finds himself unable to reach the desired end. He is stunted and kept back from his heritage. There must, therefore, be some method of salvation. This comes primarily from readjustment to the spiritual environment—God. This point he elaborates, first, from experience, but claims that evolutionary philosophy bears out the same conclusion. Evolution without religion is like a chain attached at one end and swinging in space at the other. If God started the process, what was his object? Materialism

leaves the chain hanging in space without an answer to this question. Religion takes the last link of the chain and restores it to God, whence the first link originated. Thus a circle is completed, and not merely a chain swinging in space.

In Chapter 3 the author discusses conversion, and shows that the only possible method for the readjustment of man with his environment—God—is through the response of moral qualities in man to moral qualities in God.

In Chapter 4 the author gives an exceedingly interesting discussion of fatherhood. He maintains that this was a peculiar teaching of Christ. Fatherhood means far more than the teaching that God is *like* a father. This was taught in the Old Testament. God's fatherhood goes far deeper. It means that God is prepared at every moment to be the inspiration and the source of the life which moves and throbs in the spirit of man (p. 78). God's fatherhood is not so much a fact that has been as a process which may always be. God wants to be our father in the same manner as he was the father of the perfect Son, if it be impossible in degree. "God is ready, if man will have it so, to be the author and source of all that dwells in man; not to correct it, nor help man in keeping it right, but to make it all from what dwells in him. And that such a constituting of God himself within man is the end of the moral problem by which man is beset—brings with it such an actual reconstitution as that whereof man stands in need—it requires no words to show.

This fatherhood of God secures the conversion of man. It is, of course, a holy fatherhood. The offered fatherhood of God man may accept or reject. Man might have the devil for his father in a real sense, as Jesus proclaimed. Choice of God on the part of man—the response of the moral nature of man to the moral qualities in God—is essential to sonship, as to fatherhood. God is always ready to be father to the son. He becomes father actually when a sinner responds.

God's love is not a weak and sentimental thing. It is concerned with every detail of the child's life. It gazes with interest and care upon all that enters into the life of the loved. Its work is never ended until the child is perfected in the father's image. Thus the love and the righteousness of God are seen to be entirely compatible traits of his character. "God's enmity is but God's arrested love" (p. 95). When man resists God, he brings down upon him the wrath of God—the urgency of the divine nature against sin.

In Chapters 5, 6, 7, and 8 the author outlines the fundamental aspects of the Christian life along the same broad lines indicated in the chapters already discussed. There is not space to give further his argument.

In the closing chapter, on The Passion for God, the author replies to all forms of the objection to the idea that the passion for God is to be the exclusive pursuit of man. He says that it is compatible with practical living in a workaday world; that it begets all the human impulses to which men are sometimes attached to the exclusion of the idea of the love of God. He shows that Jesus was chiefly concerned in the salvation of the individual knowing that such a salvation would inevitably bring the philanthropic and social impulses to maturity.

From beginning to end this book is full of suggestiveness and vitality. The author has evidently thought deeply and long upon the great problems of Christian experience. The book is eminently worthy of a place in any pastor's library, and the student of religious experience will find much in it to illumine him. There is no better antidote to the current rationalism, and the attempt to water down Christianity to intellectual culture and a social propaganda, than books of this kind. The author is committed to the deep and eternal verities of religion, and has given us a book which will strengthen all in the direction of a firm grasp of those verities.

E. Y. Mullins.

THE MEANING AND MESSAGE OF THE CROSS. A Contribution to Missionary Apologetics.

By Henry C. Mabie, D.D. Fleming H. Revell Company, New York, Chicago and Toronto. 1906.

One of the greatest doctrinal needs of our day is that the great fundamentals of Christian teaching should be restated from the standpoint of the deepest spirituality. It is unfortunate that a great many of the formulated creeds took their rise in times when the philosophic and intellectual aspects of truth were predominant. The result is that the creeds that have been promulgated since the Reformation are ceasing to be considered adequate statements of doctrinal truth in all respects. The great leading doctrinal statements are essentially true and sound, but the intellectual element predominates too greatly for them to answer as final statements. In this volume on The Meaning and Message of the Cross, Dr. Mabie has made a valuable contribution to doctrinal statement. In particular we would emphasize the spiritual insight and interpretation of the atonement from within, so to speak, rather than from without. The book is an attempt to appreciate the Cross and the redemptive message, rather than an attempt to formulate an intellectual statement which shall be comprehensive. At every point the author makes the impression that he is dealing with infinite depths and infinite heights, and leads the reader to grasp and appreciate the atonement more profoundly by reason of the fact that it enters so deeply into the divine nature in its essential meaning.

In Chapter I, Dr. Mabie distinguishes clearly between the cross of the reconciliation and the tragedy of the crucifixion. Roman Catholics have substituted the crucifix for the cross, and, as Dr. Mabie says, sometimes Protestants, by their literalism, have done practically the same thing. The dying penitent who called upon Christ in the act of death had a spiritual discernment of the redemptive meaning of the Cross which others may well imitate. In the second chapter Dr. Mabie points out

some of the sources of confusion respecting the cross, and dwells on the ambiguity in the terms "death of Christ" and "blood of Christ". These need interpretation. In the third chapter he gives an account of the New Testament use of the crucifixion terms. In Chapter IV the nature of Christ's reconciling death is pointed out, and in Chapter V Dr. Mabie explains the cross as a redeeming achievement. The latter half of the book, including Chapters six, seven, eight, nine, and ten, deals with the message of the cross. So much for a general summary.

Now, a few details. Dr. Mabie holds that Christ's death was not merely a murder on the part of the Jews, and not a suicide on the part of Christ himself. It was the experience of spiritual death (p. 33). Christ participated in the doom of the spiritual death of the race. He experienced the spiritual woe of lost men. "The death for which Christ came into the world, that in its elements he might taste it, and then by resurrection be saved out of it, was chiefly a profound, non-physical, psychical experience inseparably connected with the sin principle; a death of which the crucifiers of Jesus had no conception whatever" (p. 74). Christ's death was voluntary. His spiritual death was the cause of the physical, and not *vice versa*. The self-sacrifice of Christ was the principal event in the history of God's revelation to mankind. Properly understood, the Cross is the "symbol and substance of the revelation to us of deity, not in any mere mood or paroxysm, but of its characteristic being." God entered into all the vicarious relationship which was needed to recover man from sin. He condemned himself, so to speak, century in and century out to watch the evil in the world, to plead with men because of it, and the death of Christ was endured as the only kind of suffering which could deliver from it. "This is the deepest law of the life of our God" (p. 82).

Christ's death was in a real sense an objective achievement—one in behalf of others. Dr. Mabie makes use of the suggestive phrase "judgment-death" to describe the

work of Christ on the cross. That death had relation to penalty, to righteousness and justice. The Biblical conception of judgment is not vindictive, but vindicatory, and includes the idea of mercy. The Cross looked in two directions—the divine holiness and the sinner's recovery (p. 91). "It is because of this principle of judgment in the very nature of this universe as moral that no statement of the reconciliation can ever long be satisfying which does not embody in itself the expiatory principle." Dr. Mabie, by expiation, does not mean this in any pagan sense. He means rather the vindication of the divine righteousness. He says that three elements at least are embraced in expiation. The first is that holiness must suffer in view of human sin, and expiation is a necessity of the holiness of God, which suffers vicariously. Secondly, a public and adequate acknowledgement must be made of sin's ill desert. And third, expiation is necessary in order to institute a process within the soul itself which will destroy the power of evil in due time and establish righteousness instead" (pp. 92, 93).

The real difficulty involved here is not the willingness or unwillingness of God, but a question of moral consistency. God loved the world not because Christ died for it, but before Christ died for it. It was the divine provision for a need felt in the divine nature. The atonement of Christ enables God to act as he feels. Now, from the above point of view, Dr. Mabie maintains that the atonement of Christ is "indigenous to the soil of reality itself"; that is to say, it is no artificial arrangement or provision. It is no scheme devised from the outside to meet an emergency merely. It is the expression of an essential principle in the divine nature itself—the principle of sacrifice which comes out in the winning of the lost. God could not pardon men in any such way as would legitimize sin, and yet his nature impels him irresistably toward redemption. Atonement, therefore, enables God to execute the purpose of love. The atonement is not an afterthought obtruded into the order of the

world. It is rather the expression of an eternal relation of God toward his creation.

The above is a very brief and inadequate outline of Dr. Mabie's leading argument. The reader must follow him through his chapters carefully, however, to appreciate fully the insight and power with which the subject is unfolded. In the second half of the book Dr. Mabie discusses the soul's saving relation to the death of Christ, and in general the spiritual laws which are organic in the Christian life as the result of the atoning work of Christ in relation to the redeemed. This part of the discussion is exceedingly valuable. Indeed, no discussion which we have read will be more helpful to many troubled minds than this second division of the book, for in it Dr. Mabie interprets the atonement of Christ largely from the point of view of Christian experience and the practical needs of the missionary enterprise. There is no space here to outline his general position, save to say that in the believer a process takes place analogous to that which Christ experienced, and in the missionary enterprise the atonement of Christ, as expounded in the first half of the book, imparts the law and the motive.

It is often said that missionary secretaries are constantly exposed to the danger of neglecting the intellectual and scholarly side of their lives. Dr. Mabie has given us a demonstration, in this admirable work, of the possibility of maintaining a deeply spiritual and highly intellectual Christian life in connection with the arduous duties of a great secretaryship. Dr. Mabie is essentially a prophet. He is a man with a message. His interests are primarily spiritual and practical. He is intensely loyal to his Lord, and has entered deeply into the mystical experiences of grace, and, as is always the case where sanity of judgment is combined with mystical experience, has given us a book of rare value on one of the most engaging and profound themes in all the range of theology.

E. Y. Mullins.

THE SUBSTANCE OF FAITH ALLIED WITH SCIENCE.
A Catechism for Parents and Teachers.

By Sir Oliver Lodge. Harper & Bros., London and New York. 1907.

This volume is interesting as another attempt to set forth religious truth in harmony with modern scientific and philosophic theory. The author is evidently much interested in the moral instruction of the young, and the book is an effort to provide teachers and parents with a suitable text-book. The form is that of a catechism, with questions and answer. At the conclusion of each answer the elements of the answer are taken up and enlarged by somewhat extended discussion. There are twenty questions and answers in the book. The author says in the preface: "I have attempted the task of formulating the fundamentals or substance of religious faith in terms of divine immanence in such a way as to assimilate sufficiently all the results of existing knowledge, and still be in harmony with the teachings of the poets and inspired writers of all ages. The statement is intended to deny nothing which can reasonably be held by any specific denomination, and it seeks to confirm nothing but what is consistent with universal Christian experience."

The first question and answer relate to the ascent of man from the lower animals, and are as follows:

"Question: What are you?"

"Answer: I am a being, alive and conscious, upon this earth; a descendant of ancestors who rose by gradual processes from the lower forms of animal life, and with struggle and suffering became man" (p.8).

The author says that this answer does not pretend to exhaust the nature of man. In this question and answer he says he is attempting to bring out the truth as to the physical side of man's nature only. He discusses in his elaboration of the definition of the earth, the words "being", "alive", "conscious", and introduces a discussion on the senses. The definition is sufficiently explicit as to the author's view

of the origin of the physical frame of man. It came from the lower animals in the usual way, as taught by evolution. It will be interesting, while on this point, to compare what he says in the twelfth question and answer regarding the higher faculties of man. In reply to the question, "What is to be said of man's higher faculties?" the author says: "The faculties and achievements of the highest among mankind, in art, in science, in philosophy, and in religion, are not explainable as an outcome of a struggle for existence. Something more than mere life is possessed by us—something represented by the words mind and soul and spirit. On one side we are members of the animal kingdom, on another we are associates in a loftier type of existence, and linked with the divine." In explaining the spiritual origin of man the author seems to adopt the view which Wordsworth has expressed poetically, and which is held by many in modern times, viz., that each soul existed in a previous state before it became united with a human body. He says that this idea, explained by the poets and held by Plato in certain form, as well as by other philosophic teachers, finds warrant in the modern doctrine of the subliminal self or the sub-conscious mind. He thinks that the larger self which lies back in the realm of unconsciousness will be known to us when we pass into the larger life beyond this. The author says, however, that we must not dogmatize on this subject. He says: "It may be that the abortive attempts at development on the part of individuals is like the waves lapping up the sides of a boulder and being successively flung back, while the general advance of the race is typified by the steady uprising of the tide."

The author declares that the possibility of evil is the necessary consequence of a rise in the scale of moral existence. "Just as an organism whose normal temperature is far above absolute zero is necessarily liable to damaging and deadly cold; but cold is not in itself a positive or created thing."

The author holds that the idea of grace, as taught in the Scriptures, is warranted by the fact that there is a power in the universe vastly beyond our comprehension, and we trust and believe that it is a good and loving power, able and willing to help us and all creatures, and to guide us wisely without detriment to our incipient freedom (p. 90).

Prayer, the author holds, brings us into communion with our heavenly Father. It is filial communion of the son with the father. We are not to limit necessarily the things we ask for, nor can we decide how far their attainment is possible. We should seek, however, as far as lies within our power to attain the fulfillment of our own petitions, and not be content with wishes alone.

Regarding the person of Jesus Christ, in answer to the fifteenth question, the author says: "I believe that the divine nature is specially revealed to men through Jesus Christ, our Lord, who lived and taught and suffered in Palestine 1900 years ago, and has since been worshiped by the Christian church as the immortal Son of God—the Savior of the world." The author says that this statement emphasizes especially the historical and geographical aspects of the divine manifestation, because upon this he wishes to lay the chief emphasis. He says that the idealization and full interpretation of Christ is very difficult. He holds, however, that the work done in the Gospel of John in this direction was a very remarkable work. "It all hangs together when properly grasped, and constitutes a luminous conception; but the light thus shed upon the nature of deity must not blind our eyes to the simple human facts from which it originally emanated" (p. 104). Thus the author withholds a definite statement as to the actual pre-existence of Christ. He does, however, indicate a decided sympathy for the statements of the case which have been made in the past, barring the speculative and exclusively intellectual aspects of the matter.

On the whole, this book is an unusually sympathetic

attempt on the part of a man of science to reconcile Christian truth with Biblical teaching, and doubtless it will help a great many in their struggles with modern scepticism. One cannot but feel, however, that much of the discussion is of a tentative and speculative sort, as is necessarily the case in dealing with so many topics and attempting from the scientific and philosophic point of view to give satisfactory replies. We are reminded afresh, in reading a book like this, how dependent we are upon the Scriptures as a revelation of spiritual truth—for all our great conceptions of God, man, immortality, and eternal life. At best, our books which seek to verify Christianity by science can only begin at the center and move out towards the circumference, and at many points they leave us in the dark, and we must fall back upon the sure Word of God as contained in Revelation.

Books like the above, however, are very useful at a time when many people are reaching out for the light and seeking a sure resting place for their feet, because of the disturbing influence of modern thought.

E. Y. Mullins.

THE OTHER COMFORTER.

By Rev. W. A. Hamlett. C. T. Dearing Printing Company, Louisville, Ky. Price, 40 cents postpaid.

This pamphlet of 140 pages contains a very clear discussion of the work of the Holy Spirit. Of course in the limits of the booklet the subject could not be exhaustively discussed. The author is intensely Scriptural from beginning to end in his method of approach. He aims to set forth clearly the exact teaching of Scripture on various aspects of the work of the Holy Spirit. The subjects of some of the chapters are: The Baptism in the Holy Spirit, The Personality of the Holy Spirit, The Spirit Birth, The Indwelling Spirit, The Baptism of Fire, and The End of the Age. The author is gifted in the power of clear and vigorous statement, and is quite skillful in illustration. There are many turns of exegesis and interpretation which show originality,

and there is an unusual grasp of the total content of Scripture on the various subjects discussed. He believes that the baptism of the Holy Spirit took place once for all on the day of Pentecost, but that the results of the baptism of the Spirit to the Church abide throughout the present generation. The baptism in fire is not the baptism of the Holy Spirit, but the baptism in the fires of eternal suffering. The end of the age is discussed in a brief closing chapter. The author holds that the "second coming" of Christ is a broad term, which cannot be explained in one definition, nor limited to a single event. He says, "It is a journey with stages; a duration of time with subdivisions; a day, so to speak, divided into watches. Failing to discern this causes many to fall into mistake." He then sets forth the events which he thinks the Scriptures teach will take place in connection with the coming of Christ. There is not space here to outline all the views, but the book may be heartily commended as an earnest and careful study of a most vital Biblical subject. It is cheap enough for one to purchase it, and will be a valuable addition to the working library of any pastor.

E. Y. Mullins.

IV. CHURCH HISTORY.

A HISTORY OF THE REFORMATION.

By Thos. M. Lindsay, M. A., D.D., Principal the United Free Church College, Glasgow. Two vols. Chas. Scribner's Sons, New York, 1906-7.

The time has come for a really adequate history of the Reformation in the English language. Dr. Lindsay's work approaches this standard more nearly than any of its predecessors, though the limits of space allotted him have compelled too much condensation especially in the second volume.

The whole of the first volume is given to the Lutheran Reformation, and almost the whole of it to Lutheranism in Germany, only nine out of 528 pages being given

to other countries. In the opinion of the reviewer this is not a just distribution of space, and it is the more surprising when it is remembered that the author belongs to the Reformed branch of the Protestants. But the treatment of the German Reformation is every way admirable. The work has been written only after the most diligent use of the sources together with all the best present-day literature of the subject. It has, therefore, all the freshness, vigor and sureness of touch which are the result of the mastery of a subject from first hand study. The author assigns nearly 200 pages to a survey of the political, social, educational and religious condition of Europe on the eve of the reform movement and this view is, in the opinion of the reviewer, equal to any of the same length in existence. It places the living, breathing humanity of Europe before one and prepares him to understand the mighty conflict through which it was on the eve of passing. Here Dr. Lindsay has made a real contribution to the ultimate understanding of the Reformation. Other chapters are almost as brilliant; for example that on the "Diet of Worms" and the one on "The Religious Principles Inspiring the Reformation". Dr. Lindsay has passed lightly over periods treated more fully by his predecessors. This feature makes the book very readable and helpful to one who is already somewhat familiar with the subject, but renders it less valuable to a student who is approaching the subject for the first time.

In the second volume of 631 pages, the author treats the Reformation in Switzerland, Genoa, France, the Netherlands, Scotland and England, the Anabaptist and Socinian movements and the Counter-Reformation. Naturally, the treatment in no case is so full and satisfying as that of Germany. Illustrative details and illuminating incidents had to be excluded, and surveys had to be so condensed as to deprive the second volume of some of the life and movement found in the first. Only in the earlier stages of the various reforms does Dr.

Lindsay give us the graphic treatment of the earlier volume. And yet the second volume is admirable. The author has a rare faculty for seizing important factors and interesting incidents which had been more or less neglected by his predecessors. This gives unusual freshness to the book.

The attitude of the author toward all the great currents of the Reformation is about what one could expect from the Principal of the United Free Church College of Glasgow. He is fair, judicious and appreciative of the religious in all the movements. In particular his attitude toward the Anabaptists is gratifying. With the most advanced German historians he exonerates them of most of the charges of dangerous doctrines and evil conduct, which were once the stock in trade of historians of the movement, and makes them out a simple, pious, quiet people, sincerely bent on the reform of life as well as doctrines. He believes they are the spiritual and doctrinal descendants of the sects of the later Middle Ages. His exposition and treatment of their doctrines is in the main correct and sympathetic.

In general, the style is clear, forceful and often pictorial. It is an admirable book, the best that has yet appeared in English on the Reformation. And yet it is marred by a good many more or less serious blunders in detail, which seem to be due to lapses in memory and somewhat detract from its value. Space forbids a catalogue of these, but they are sufficiently numerous and serious to demand a very careful revision in the next edition. Moreover, the proof-reading was not very well done, leaving many pages marred by unsightly blunders which ought to have been corrected.

W. J. McGlothlin.

THE REFORM MOVEMENT IN JUDAISM.

By David Philipson, D.D., Author of "The Jew in English Fiction", "Old European Jewries", etc., etc. New York. The Macmillan Co. 1907. Pages 581.

For Christians the most interesting and important movement among the Jews of modern times is the so-called "Reform Movement", which began something more than a century ago and has gone on with increasing force to the present time. No other people have been more completely bound by tradition than the Jews. It is seen in New Testament times; it was intensified by the isolation and bitter experiences of the Jews during the Middle Ages. The general movement for religious freedom which was instituted in Europe by the French Revolution emancipated the Jew politically and socially and brought him again into contact with Gentile life. He has always been responsive to the world around him, and he soon began to feel the currents of thought and life that have so mightily stirred the modern world. He began to become a modern Western man, gradually losing his Oriental and traditional character and beliefs. This change of faith brought a demand for choice in his religious and social life. The demand has been met by a powerful conservatism or rather traditionalism which has yielded but slowly before the progress of reform. We have long needed an adequate history of this movement and this want is at length supplied by the excellent work of Dr. Philipson. From the beginning of the movement with Moses Mendelssohn in the last quarter of the eighteenth century to the present time the story of the struggles of reform in Europe (except Russia) and America is told with great clearness and force. The fundamental differences between orthodox or rabbinical and reform Judaism are stated as follows: (1) "In the view of rabbinical Judaism every command of the written law in the Pentateuch and of the oral law . . . . . is equally binding. The ceremonial law has equal potency with the religious and moral commands. Reform Judaism, on the other hand, claims that a distinction must be made between the universal precepts of religion and morality and the enactments arising from the circumstances and conditions of special times and places" (p.6). In other words, reform

Judaism claims the right to change all ceremonial regulations to suit the demands of the times. (2) "The burden of the thought of rabbinical Judaism is national," return to Palestine, national restoration, etc.; reform Judaism "contends that the national existence of the Jews ceased when the Romans set the temple aflame and destroyed Jerusalem." Their mission is now spiritual and universal. "They are a religious community, not a nation" (p. 8). (3). "Rabbinical Judaism posits the coming of a personal Messiah; reform Judaism, rejecting this, teaches the coming of the Messianic age of universal peace and good will among men" (p. 8). All Israel is priest and all Israel is Messiah. Going out from these principles the reformed Jews have introduced many changes in their worship and life, such as the use of the vernacular for most of the worship, the use of organs and other musical instruments, the participation of women in worship by singing etc., worship on Sunday, changes in the ritual; changes in the observance of the Sabbath, in the marriage laws and customs, even the disuse of circumcision to some extent; the treatment of the Old Testament Scriptures after a very liberal fashion, and the complete rejection of much rabbinic tradition. This reform has been most complete in the United States where each congregation is autonomous and decides all questions of ritual for itself. It has, however, made extensive progress in Germany, Austria and England, while in France and other countries little has been done in the way of reform.

This is a most excellent work and its author deserves and will have the thanks of all persons interested in current Judaism. W. J. McGlothlin.

FREEDOM IN THE CHURCH. Or the Doctrine of Christ as the Lord hath commanded, and as this Church hath received the same according to the Commandments of God.

By Alexander V. G. Allen, Professor in the Episcopal Theological School in Cambridge, etc. New York. The Macmillan Company. 1907. 12. mo. Pages xix., 223.

The author of this little volume long ago gained a high place among American theological writers by his "Continuity of Christian Thought", his "Christian Institutions", his " Life of Jonathan Edwards", and his "Life of Phillips Brooks". He represents a thoroughly devout type of Broad-churchism. In his writings we have a combination of devout mysticism with the utter repudiation of scholastic dogmatism. He is profoundly convinced of the incompatibility of dogmatism, whether it be theological or scientific, with religion in its true sense, which is institutional and experimental, and has much in common with poetical appreciation.

The present writing seems to have been called forth by the disturbed condition of the minds of many members of the American Episcopal Church with reference to the recitation of the Creed in a liturgical way and clerical subscription to the church formularies with the vows by which the clergy bind themselves at ordination. The aim of the writer is to show that at the time of the Reformation there was no intention on the part of those who framed the church formularies to bind the consciences of candidates for the ministry by hard and fast dogmatic statements, and that the promise exacted of them to be diligent in the study of the Scriptures contradicts the supposition that they were expected to interpret them by the Apostles', Nicene and Athanasian Creeds.

The author devotes much attention to the doctrine of the incarnation and that of the virgin birth of the Redeemer. He finds early Christian literature completely undogmatic respecting the manner in which humanity and deity were united in the person of Christ and almost silent on the question of the virgin birth. He thinks the entire absence in the Pauline and Johannine writings of any explicit reference to the virgin birth an indication that this was not stressed in the apostolic time, and that there is some excuse for calling in question the genuineness of the gospel of the nativity in Matthew and

Luke. Yet he earnestly discourages dogmatizing on a matter of this kind. He considers the religious value of the gospel of the nativity unquestionable and refuses to try to settle even for himself the question whether or not Jesus was actually born of Mary without mediation of a human father. To insist dogmatically that he was so born will give offense to those who under the influence of modern scientific conceptions regard such a miracle as unthinkable; while to deny the virgin birth would offend the religious sensibilities of the simple-minded multitude. He thinks the doctrine of the virgin birth is as unnecessary for the support of the doctrine of the sinlessness of Jesus as is the Roman Catholic dogma of the immaculate conception of Mary. The sinlessness of Jesus was due to the grace of God working through the Holy Spirit. "A mistake has been made at this point, and we need to retrace our steps. There may be intimations, dim prophecies of spiritual law in the natural world, which may serve as confirmations of our faith; but to reverse the process and to project the natural into the spiritual order is to lead only to disaster."

Dr. Allen earnestly repudiates the idea that the "Church is organized as a business corporation, and makes a contract with the clergy, by which they renounce the liberty wherewith Christ hath made them free in return for their daily bread." "We have got into the existing difficulty," he says, "by abandoning the teaching of the Prayer Book, by seeking to make the church infallible, by substituting tradition for God's Word, and putting a burden on the creeds which they are not able to carry." He agrees with Dr. Arnold of Rugby in thinking that if the creeds are to be used at all in the liturgical services they should be sung rather than read: "If they are sung they pass into the rank of the great hymns, the *Te Deum* and the *Gloria in Excelsis,* where misunderstandings disappear. Recited in their original sense, in every clause, they can no longer be. . . . As hymns expressing the faith of the church of the early

centuries, they will retain their dignity and importance —a revelation of the human soul responding to the Divine call; which if they become the subject of controversy and business contract they must lose. So long as we have the Word of God containing all things necessary to salvation, the creeds are not indispensible. They might be omitted from the offices of the church and the Christian faith not be impaired. But as summaries of the convictions of the Christian heart in past ages, as ties binding us to the one common life and experience in every age, they are invaluable, the most precious heritage of our historical faith, although not its complete expression."

No doubt the practice recommended by the author is the best that can be done in organizations like the Church of England and the American Episcopal Church. So long as effete formularies must be retained because of their antiquity and supposed sanctity and in order to the maintenance of a sense of continuity with the past, so long must there be given the widest latitude to individuals each to construe these formularies in accord with his own modes of thought.

ALBERT HENRY NEWMAN.

WESLEY AND HIS CENTURY. A Study in Spiritual Forces.

By the Rev. W. H. Fitchett, B.A., LL.D. Cincinnati. Jennings & Graham. 1907. Pages 537.

The promise of this attractive title is abundantly fulfilled in the book. Among the many works on Wesley called forth by the interest aroused by the jubilee none is worthier than this. The author comes at his subject from a new standpoint and adds to the old subject all the interest of literary competence, wide reading and acute thinking. The subject is treated under the captions, "The Making of a Man", "The Training of a Saint", "The Quickening of a Nation", "The Evolution of a Church" and "Personal Characteristics". Under these headings the author has written the most excellent

brief treatment of Wesley and his work with which the reviewer is acquainted. He relates him to all the spiritual and intellectual forces and movements of the eighteenth century, shows how the man and the age acted and reacted upon each other, and withal makes a fascinating story. The style is fresh, crisp and clear; every page is interesting.

The author is a hero worshiper and possibly exaggerates the influence of Wesley and the Methodist church. But who can gauge spiritual forces. Such enthusiasm is easily pardoned and in fact is very refreshing. Of all the lives of Wesley this is the one which I would most heartily recommend to pastors.

W. J. McGlothlin.

HISTORY OF THE INQUISITION OF SPAIN.

By Henry Charles Lea, LL.D. In four volumes. Vol. III. New York. The Macmillan Company. 1907.

The first two volumes of this great work have been noted and briefly reviewed in these columns. In this third volume the author continues the story of Practice through the use of torture and the various proceedings of the trial. He then discusses the various forms of punishment extending in a long and awful series through reprimand, abjuration, exile, razing houses, the scourging, the galleys, perpetual imprisonment and the stake with its public *auto de fe.* The devilish ingenuity of this tribunal in the invention of means and instruments of human suffering is almost incredible.

The closing section of this volume is given to a consideration of its spheres of action, including the Jews, converted Moors suspected of apostasy and finally Protestants. The closing chapter deals with the censorship of the press. An appendix contains statistics of offenses and penalties and several official documents of importance. The whole volume displays the masterly grasp of detail and the thorough treatment of the sources which

former volumes have shown. When this history of the Spanish Inquisition is complete another will scarcely be necessary. W. J. McGlothlin.

THE AGE OF SCHISM. Being an Outline of the History of the Church from A. D. 1304 to A. D. 1503.

By Herbert Bruce, M.A., Lecturer and Head of the Department of History in the University College, Cardiff. New York. The Macmillan Company. 1907. Pages 278. Price, $1.00 net.

The two centuries covered by this volume were a gloomy period for the kingdom of God. The high plane of the thirteenth century was not kept, the church plunged down a mighty precipice of power and influence. Divisions and strife were frequent, bitter and blasting. Learning and ability well nigh perished from the earth, as well as character. And yet it was an interesting and important period; for in it were laid the foundations of the Protestant Reformation.

Mr. Bruce has written an excellent account of Christianity in this period. He does not spare, avoid or condone the evils that gnawed at the life of the church from top to bottom, from pope and curia to priest and peasant; but neither does he forget that there was much good in the church at the same time. The relation of the papacy to the political world, the character and actions of the curia and popes, the lives and work of the great prelates, the contact of man with man in the parishes, all are told with admirable clearness and proportion. No other work of like proportions with which reviewer is acquainted presents so full and excellent a treatment of the period.

W. J. McGlothlin.

A SHORT HISTORY OF THE BAPTISTS. New and Illustrated Edition.

By Henry C. Vedder. American Baptist Publication Society, Philadelphia. 1907. Pages 431.

Dr. Vedder's "Short History of the Baptists" has been before the public since 1892 and has won an important place in the literature of the subject. The present edi-

tion is the result of the restudy of the whole field and the rewriting of the entire work, which has thus been enlarged to double its original size. It is divided into two parts, the "History of Baptist Principles" and "A History of Baptist Churches". In the first the author begins with the New Testament churches, traces the gradual rise of the Catholic Church and the consequent eclipse of evangelical Christianity in the earlier Middle Ages; then the revival of evangelical principles in the Albigensians, Waldensians, Anabaptists, etc. The second part, as its name suggests, treats of the modern Baptist denomination from the beginning of churches in England and America to the present time, through all the various periods and phases of their growth.

The work has been thoroughly done. Dr. Vedder has studied the sources on the spot as far as possible. He loves his denomination, but he loves truth too much to make broad assertions that cannot now be substantiated. He claims all that can be claimed in the present state of our knowledge, and does not regard his statements as necessarily final on all disputed points. The work is provided with many admirable illustrations bearing on Baptist history. It is altogether admirable, decidedly the best general history of the Baptists, and it ought to have a wide reading among Baptists.

W. J. McGlothlin.

THE CENSORSHIP OF THE CHURCH OF ROME AND ITS INFLUENCE UPON THE PRODUCTION AND DISTRIBUTION OF LITERATURE. A study of the Prohibitory and Expurgatory Indexes, together with some consideration of the Effects of Protestant Censorship and of Censorship by the State.

By George Haven Putnam, Lett.D., etc. In two volumes. Vol. I. G. P. Putnam's Sons, New York. 1906. Pages 375. Price, $2.50 net.

Mr. Putnam has undertaken an important and much needed piece of work. Few institutions have been more harassing and depressing to the human mind than the Index. Where its provisions were not applied the dread

of its operation was a constant and powerful hamper on freedom of thought and originality of production. It was a constant, silent and invisible force stretching out its ghostly hands to strangle every movement of genius and independence. And there has been in English no satisfactory history of its operations. Mr. Putnam, being a publisher, is naturally interested in the effects of the inquisition on the trade; but this feature of the work does not predominate. He has professedly based his work largely on that of Reusch, but thinks he has made additions here and there. This work is not a mere catalogue of Indexes, but presents a "general survey of the purpose and results of the censorship of the church."

One who is looking into this matter for the first time will be astonished at the extent of the work of literary repression. Beginning in the era of the Reformation the papacy, the councils, the clergy and sometimes the state itself engaged in the work of repressing certain forms of literary activity. Attention was not confined to books on religion and morals, though these constituted the greater part of the Indexes. Books on politics and science, editions of the Bible, etc., were prohibited or expurgated. In 1571 a papal commission known as the "Congregation of the Index" was established as a permanent tribunal for the judgment of books which might be allowed in whole or in part to the faithful. The author does not attempt to give the contents or even mention all the Indexes which have been made in the various countries of Europe. He selects some of the most important as examples of the whole. After an introduction of 50 pages on "The Index and the Censorship" the author treats in five chapters the limitations put upon the reading of books before the formation of Indexes, beginning as early as 150 A.D. and coming down almost to the middle of the sixteenth century and concluding this part of the work with an account of the formation of the Roman Inquisition in 1542 and the congregation of the Index in 1571. The remainder of the first volume contains accounts of

various indexes coming down as late as the beginning of the nineteenth century.

It can not be said that the work is one of conspicuous ability or force, but the absence of anything like it leaves a field for usefulness. It is marred by many mistakes in citations, which will reduce its value as a book of reference for scholars; but it is sufficiently accurate for purposes of general use by pastors and others who are interested in this important subject.

W. J. McGlothlin.

A GENETIC HISTORY OF THE NEW ENGLAND THEOLOGY.

By Frank Hugh Foster. The University of Chicago Press. 1907. Pages 568. Price, $2.00 net.

The most fruitful section of our country in the development of theology has been New England. The Congregational churches have had that freedom and culture necessary to the growth and modification of theological ideas and concepts and among these churches there has been constant change. The history of this progress has not hitherto been written with any fulness, and hence the task was a very worthy one. And the author has done his work well. He has worked carefully at the sources. His facilities and opportunities were of the best and he has made most diligent use of them. Nothing of importance has escaped him. And in so far as the reviewer has been able to test his work his expositions of the teachings of the various theologians has been done with eminent ability and fairness. In the earlier part of the work are printed extensive extracts setting forth the views of the various theologians as far as possible in their own language, and the comment of the author is comparatively meager. In the later portions of the work less space is given to extracts and more to exposition and criticism. Here the author is at his best. His criticisms are often brilliant, almost always illuminating and help-

ful. In the course of the preparation of the work, which extended over several years, the author changed his theological view-point somewhat. In the earlier part his feeling for the New England theology was much more favorable than in the latter part, but he loses none of his comprehension or fairness by the change.

The study is truly a genetic one. The author seeks to trace all theological teachings and changes to their sources. Beginning with a brief review of the first century of theology in the colonies the author comes to Jonathan Edwards, the founder of a more or less independent American theology. After a full exposition of his views, he traces their progress and changes through successive generations of theologians and thinkers down to men now living. Beside the main stream of Congregational theology he treats the Unitarian and Universalist movements in a most illuminating way. His critique of Horace Bushnell is a brilliant piece of work. Likewise is that of Prof. Park.

Any one who wishes to understand the course of theological development in America will find this book an indispensible part of his apparatus. Moreover, pastors would find it equal to a good course in theology, if well read and digested. W. J. McGlothlin.

KIRCHEN UND SEKTEN DER GEGENWART. Unter Mitarbeit versehiedener evangelischer Theologen herausgeben.

Von Pfarrer Ernst Kalb. 2. erweiterte und verbesserte Auflage. Verlag d. Buchhandlung d. Evan. Gesellschaft, Stuttgart. 1907. S. 654. Price, 6 M.

This work grew out of some lectures on the most important sects of the present time, delivered by various theologians at Stuttgart, in 1903. They were enlarged for publication by adding a treatment of the various national churches, together with the Greek and Roman Catholic churches. The sale has been so large that this second edition was demanded within two years. Former

defects have been eliminated and the work has been considerably enlarged.

The editor states the purpose of the work as "not purely scientific; it is not intended to present new investigation to the theological world. The purpose of the book is rather a practical one". The object is to give intelligent laymen reliable information concerning the various churches and sects of the present day in as brief space and attractive form as possible. The latest investigations have been used in reaching all conclusions.

The work is an excellent one for its purpose and beyond doubt many preachers will find it valuable. Nowhere else within equal compass can so much that is interesting and important about the modern Christian denominations be found. The facts to be related are wisely chosen and admirably told. There is usually a brief history of the body, then an account of the present status as to organization, worship, doctrine, life, missions, etc. There are some minor blunders, but the reviewer has found the book generally accurate as far as he could test it. It treats the Greek and Roman Catholic churches with their various divisions and sects; then the Protestantism of the continent of Europe; the Protestantism of England and America, with a final section on Religious Societies without any specifically Christian character." including spiritism, Christian science, Dowieism and the Mormons. W. J. McGlothlin.

V. APOLOGETICS AND PHILOSOPHY.

THE TRUTH OF CHRISTIANITY.

By Lt.-Col. W. H. Turton, D.S.O., Royal Engineers. Published in London and also by The Young Churchman Co., Milwaukee, Wis.

This timely volume of 529 pages, has passed through five editions and its popularity seems to be on the increase. It consists of an "examination of the more important arguments for and against believing" in Chris-

tianity, and thoroughly establishes the truth of our holy religion to any mind open to moral conviction. The arguments are clear, cogent and invincible. He states fairly and strongly all the more plausible objections to one faith in general and in detail and then with a master stroke demolishes the ramparts of the enemy. Its candor is surpassd only by its vigor.

It is a book alike for the common and the cultured mind. The stream of thought is so clear that one may think it shallow, but it has both the depth and transparency of a mighty volume moving forward in well-defined channels.

The volume is divided into three parts. The first part treats of natural religion—the origin of the universe, the existence of God, the nature of man, and the probable relation of God to his world. The second part deals with the Jewish religion—showing that it is credible, that the account of creation was divinely revealed, and that since its origin was attested by miracles and its history by miracles and prophecy, the Jewish system is "probably true". The third part discusses "The Christian Religion", and here lies the burden of the whole argument which runs thus: The Christian religion is credible and since the four gospels are authentic from external and internal evidence and from the testimony of the Acts, there fore the resurrection of Christ is "probably true", hence the other "New Testament miracles are "probably true"; that the Jewish prophecies, the character of Christ and the history of Christianity confirm the truth of our proposition, therefore, the truth of the Christian religion is "extremely probable".

We might use a stronger term than *probable,* yet the impression made by the book is one of faith and certainty in a realm where mathematical demonstration is impossible. This volume should serve the noble purpose of producing faith in the skeptic and of confirming the halting faith of the believer. B. H. DeMent.

THE ULTIMATE PROBLEMS OF CHRISTIANITY. Eight Lectures Delivered in 1906, at Regent's Park College, London.

By John Clifford, M.A., LL.B., B.Sc. (London Univ.), D.D., LL.D. (Hon.). London. The Kingsgate Press, and James Clarke & Co.

These lectures constitute the fifth course of the Angus Lectureship.

Dr. Clifford does not agree with Goldwin Smith that "Never before has there been such a crisis in the history of belief", but holds that "undoubtedly the strain is very severe now; and on the fundamental questions discussed in these lectures, that severity is likely to increase very much during the next twenty or thirty years." For this no regret. It is "one of the good omens of the day that our beliefs are being tested in the fierce fires of thought and experience. It is apathy that is to be dreaded, not inquiry." "Better face the facts, the whole facts. No discussion moves an inch unless there is absolute candour." "Facts are of God." These quotations from the *Preface* indicate the mental attitude of approach. Add this for the vital element: "These lectures, I may add, are my witness to the Christianity of the New Testament as I know it; a record of my faith and experience, and I hope they may, at least, conduct the inquirer a few paces along the right road, and help him in walking towards the desired goal." To say that Dr. Clifford has been true to the principles and positions indicated in these words of his is to say what all who know him will have no need to see affirmed. Because he speaks his own experience of the religion of Jesus there will not be found much that is new or absolutely original, for the Christian experience is common. The richness and depth of the author's experience give a fervor and an enthusiastic vigor to his every word that are sometimes thrilling. He takes the sane, balanced view of things as they are. So here again the seeker after novelty will find scant reward. But, again, the broad learning, the quiet, comprehensive thought, the clear grasp, yield a style and progress in dis-

cussion that make fresh every word. The originality of independence is always seen. One does not need to agree with every position to recognize this as a highly valuable contribution to the practical apologetics of the day.

The "Introductory" lecture sets forth the nature and range of the course. "The two questions of religion which are pressing upon the mind of this generation are —(1) As to what the Christianity of Christ is in its essence, permanent contents, and forces, and what it is not. (2) As to how we can make ourselves sure of what Christianity is and what it is not." It is necessary to discuss these questions because "so many men * * * are alienated from" Christianity, Christ, the churches "by the palpable misrepresentation of Christ's spirit and laws, ideas and ideals dominant in the Christendom of today; because many men Christian in spirit will turn to Christianity presented in "its original simplicity and strength; because Christianity must be distinguished from the forms it bears in variant sects; because of the missionary character of Christianity, calling for an essential message; because Christian theology needs to be "brought into accurate relations with its historical basis"; because, in a word, our deepest need is the actual exact truth.

Next we have an outline of the method with an examination of the final court of appeal, where the reviewer finds some confusion of thought, of the place of Christianity in Comparative Religion and in the History of Religion. The questions as to Christianity have been stated as two. The course of lectures falls into two parts. "The First Problem" is that of "The Sources" which are investigated in three lectures on "The Ideals of Jesus", "The Impression Made by Jesus on the Men of His Age", "The Consciousness of Jesus." One can see at once how all the "problems" of Christian "sources" may be included under this fresh and interesting analysis. And it has the merit of making Jesus in his own person, work and teaching, the center of all the questions

that arise—their center and solution. He is the Source.

The second part has to do with the content of Christianity. The four lectures have for their subjects: "Christianity and the Scheme of Things"; "The Christian Conception of God"; "Man as Seen in the Christian Religion"; "The Ultimate Religion".

Here again is room for complete discussion. The one serious omission is in reference to the matter of sin and its place in the redeemed outcome of the mission of the Christ.

W. O. Carver.

SPINOZA AND RELIGION. A study of Spinoza's Metaphysics and of his particular utterances in regard to religion, with a view to determining the significance of his thought for religion and incidentally his personal attitude toward it.

By Elmer Ellsworth Powell, A.M., Ph.D., Professor of Philosophy in Miami University. Chicago. The Open Court Publishing Company. London. Kegan Paul, French, Trübner & Co. 1906. XIII. 344 pages.

This is a carefully wrought out and original study of Spinoza in relation to religion. The author finds not only that this specific subject has never had thorough and "*candid*" investigation but that it is quite generally misapprehended by those who devote any attention to it. That the author has the type and furnishings of mind requisite for a scientific and scholarly study of his subject becomes at once manifest. He arranges his material in orderly and logical fashion, cites freely and fully from the writings of Spinoza at each step. He perceives that not only in direct statements on religious subjects but in implication in metaphysical views as well are the religious teachings to be found. Spinoza occupies so significant a relation to modern monistic thought that his views must be of interest to any philosophical student of religion. That he really counts for little in religion is known by our author as well as to other students. That he will ever signify much in this sphere again does not become evident from the discussion here. The reviewer does not

agree that Spinoza's attitude to religion is so commonly misunderstood as the author thinks.

W. O. Carver.

FINITE AND INFINITE.

By Thomas Curran Ryan, of the Wisconsin Bar. Published by J. B. Lippincott Company, Philadelphia and London. Pages 350.

This essay in philosophy consists of two nearly equal parts, subdivided into numerous brief chapters. Part I, entitled Actus Dei, deals chiefly with the conception of the Infinite, while Part II, A Finite Universe, sets forth the author's rather naive and somewhat bizarre theory of the process by which a finite universe was constructed out of an infinite mass of world stuff, which material is not only infinite in special extent, and so in bulk (sic!), but is also eternal in duration.

The burden of the first part is twofold, an attack on the Idealist conception of God which the author regards as opposed to common sense, to ethical qualities in God, and obnoxious to sound thinking; and a solution of the problem of evil which follows the general lines of Mill's contention but on different grounds. God cannot be the author of evil because that would destroy his character for goodness and because the historical and obvious attitude of God toward evil is persistently and progressively to destroy it. The conclusion is that God found eternal evil, which is regarded as physical in its essence, and that he proceeded to combat it with an evolutionary process of creation of an endlessly progressing finite universe.

Part II turns on a theory of explaining the blue color of the sky, probably the starting point for all the author's theories. All the theories to account for this color are rejected upon close reasoning and then it is shown that it can be accounted for only on the view that it is the color of the infinite mass of unused matter that lies beyond all the parts of this finite universe.

The closing chapter discloses a deeply earnest purpose and a serious fear that Idealism is doing terrible damage

to Christianity. It never seems to have occurred to the author that all his metaphysics are cast in qualitative moulds, nor that the reasoning by which he seeks to controvert the Idealist would not save the ethics of God but at the expense of his essential relations to all things. The reasoning is interesting, even fascinating, but by no means convincing. Its fallacies are obvious at nearly every turn. W. O. Carver.

THE PHYSICAL BASIS OF MIND AND MORALS.

By M. H. Fitch. Chicago. Charles H. Kerr Company. 1906. Pages 266.

This is one of the books still coming forth from the small number of thinkers who are stranded on the rock of Materialism, while the tide of scientific and philosophical thought flows on to the larger apprehensions of truth. These have been so busy in listening to Darwin and Spencer as not to discover that these two epoch making men are not the perpetual high priests of knowledge, but were merely in their day prophets of progressive learning. Of this class of writing the book in hand is a good type, clear, striking, dogmatic, unavailing.

W. O. Carver.

THE VOCATION OF MAN.

By Johann Gottlieb Fichte. Translated by William Smith, LL.D., with an Introduction by E. Ritchie, Ph.D. Chicago. The Open Court Publishing Company. 1906. XII. 178 pages. Paper binding. Price, 25 cents.

This is a volume in the Religion of Science Library. This is the work in which Fichte appears, perhaps, at his best and at his worst. It is here that he lays down the foundation of his ethics and of his religion, and that, too, for the plain man. All the excellencies of his philosophy, as of any philosophy, come to the fore in the relations of religion and ethics. The work is here presented in a good translation and attractive form. It is not likely that Fichte can ever have much direct influence, but it is well to have his ethical idealism accessible to English students in this way. W. O. Carver.

VI. MISCELLANEOUS.

SOCRATES.

By Rev. J. T. Forbes, M.A. Chas. Scribner's Sons, New York. Pages 282.

This delightful treatise on Socrates belongs to the World's Epoch-Maker Series and is worthy of a place in the list. Mr. Forbes is a Baptist pastor in Glasgow, Scotland. He is a man of real scholarship and critical acumen. While the volume purports to discuss only Socrates, in reality the background of Greek philosophy is pictured so well that one feels that he has had a brief course in Greek thought. Indeed, this is just what Mr. Forbes has done, for one cannot understand Socrates as an isolated phenomenon. The careful weighing of the details of Socrates' system of ethics is thus all the more valuable. Socrates has a charm for Mr. Forbes that is real, not merely perfunctory. Rational ethics absorbed the mind of Socrates. While he always put the sophists in a corner, sometimes he did so by sophistical methods. And yet he was not a mere sophist. A mystery gathers round Socrates that is not entirely removed even by Mr. Forbes. But he has done a fine piece of work.

A. T. Robertson.

THE YOUNG CHRISTIAN AND HIS WORK.

By Z. Grenell. Christian Culture Press, Chicago. 1906.

This little volume of 217 pages is, as the author calls it, "a primer of Christian ethics—primer because it is elementary, Christian because it appeals to the Scriptures, especially to the New Testament, as the authority for its positions, ethics because it treats of right character and conduct". This is a very concise and comprehensive description of the book. As a compendium of Christian ethics, it deals with many subjects which are fundamental and vital. The analysis of subjects is as follows: Introduction, two chapters; Duties to Self, six chapters; Duties to Others, eight chapters; Duties to Institutions, four chapters; Duties to God, five chapters, and Conclu-

sion, chapter 25, on Symmetry of Character. Among the topics discussed which will be suggestive of the table which the author spreads for the young Christian are the following: The Ennobled Body; Using the Mind; The Enlightened Conscience; The Golden Rule; Love Overflowing; The Christian Home; The Orderly State, besides a series of suggestive chapters on our duties to God. The style of the book is simple, practical, and direct. It is clear and concise in statement; sounds from time to time the devotional note; aims to guide the conscience of the young Christian of today; seeks to reinforce character by making the path of duty plain, and to reinforce upward strivings by pointing out the highest motives of service. For example, in the chapter on Altruism, the author distinguishes between true and false altruism, or rather the higher and lower altruism. Altruism, says the author, is not merely loving others as we love ourselves, but loving others better than we love ourselves. Christ's new commandment requires this. "It is not devotion to others' welfare, it is not devotion to others' welfare equal to devotion to self; it is devotion to others' more than to self and at the expense of self. It far surpasses the maxim to 'put yourself in his place', which is an act of the imagination. It teaches instead to 'put him in your own place'; that is, let his interests displace your own, which is not an imaginary act" (pp. 104, 105).

This book is designed for young Christians in the societies of the Baptist Young People's Union, and has twenty-five chapters adapted to the courses of study included in the Christian culture studies of the Baptist Young People's Union of America. There has long existed a need for a good text-book on elementary Christian ethics for use in our Baptist Young People's Societies and in our homes and Bible schools. Too often young Christians have been brought into the church upon conversion and left without requisite instruction on Christian duty. This book supplies the need well, and ought to have a great career of usefulness. There is a brief

bibliography and sufficiently complete index. The arrangement of the matter is convenient for class work. A quiz follows each chapter, which brings out the main points and is suggestive in other ways. There are also suggested topics for papers or for discussion, or for the leaders' remarks, placed at the end of each chapter. The book can be most heartily recommended.

E. Y. Mullins.

DIE HELLENISTISCH-RÖMISCHE KULTUR IN IHREN BEZIEHUNGEN ZU JUDENTHUM UND CHRISTENTUM.

Von Dr. Paul Wendland. Boger 1-6. Verlag von J. C. B. Mohr, Tübingen, Germany. 1907. S. 96. Pr. 1 M. 80 Pf.

Dr. Wendland in these few pages has drawn a very clear and strong picture of life in the Roman Empire. He outlines the influence of Hellenism on Rome itself and the whole empire, shows the effect of the Greek city-state idea, sets forth the contribution of Stoicism to Roman culture, explains how Neo-Platonism contributed to Christianity's use of Greek philosophy, describes the weariness of the world over polytheism, pictures the use that the Christian missionaries make of the Jewish synagogue and heathen preaching as models, and finally points out how the New Testament books have some connection in general method with the use of diatribe in the Roman literary culture of the time. It is a really helpful discussion and makes it easier for the student to get a tangible conception of the actual literary, political, social, and religious life of the time. The book is Erste Band sweite Teil; 3, Lieferung in the Handbuch zum Neuen Testament.

A. T. Robertson.

THE SYNTAX OF THE BOEOTIAN DIALECT INSCRIPTIONS. A Dissertation presented to the Faculty of Bryn Mawr College for the degree of Doctor of Philosophy.

By Edith Frances Claflin. Greenfield, Mass. The Lord Baltimore Press, Baltimore, Md.

Dr. Clafflin has done a distinctly valuable piece of work and it is now much easier than before to use the Boeotian

inscriptions in syntactical study. The book is well analyzed and neatly printed. She calls attention to the fact that the forms have received much more attention than the syntax in the work on the inscriptions so far. Some of the notable points brought out are the following: the scarcity of the dual, the common use of the demonstrative τοιί (intensive iota), the use of the nominative in the midst of accusatives (cf. Revelation), the absence of εἰς and the use of ἐν with locative and accusative like Latin in, the rarity of the passive voice, the absence of the past-perfect and future-perfect indicative, the absence of the future participle, the absence of the negative οὐ. The student of the New Testament Greek will recognize a familiar note in these and other points in the vernacular κοινή. The Boeotian Dialect made a distinct contribution to the vernacular κοινή though not all the points named above can be claimed as peculiar to the Boeotian as distinct from the other early dialects. It is by careful work like this of Dr. Claflin that we make steady progress in our knowledge of the Greek language. A. T. Robertson.

A HISTORY OF CLASSICAL SCHOLARSHIP FROM THE SIXTH CENTURY B. C. TO THE END OF THE MIDDLE AGES.

By John Edwin Sandys, Litt.D. Second edition. Cambridge, England. The University Press. 1906. Pages 702. Price, 10 S. 6 d net.

This is now the standard work on a very important theme. It looks at first as if a hopeless undertaking confronts one who attempts this task. Dr. Sandys has not only mastered it, but has given us a really readable discussion of what might have been the very driest of themes. There is no real reason why scholarship should be dull and stupid. The student of the history of language will find this work invaluable. The indexes are helpful and all the details are worked over to the last degree of finish. Both the Greek and the Latin student

will here find much to interest and delight as well as instruct. Dr. Sandys is the well-known lecturer of St. John's College, Cambridge. A. T. Robertson.

DIE LITERATUR DER BABYLONIER UND ASSYRER, EIN ÜBERBLICK.

Von Otto Weber. Leipzig. J. C. Hinrichs'sche Buchhandlung. 1907. Ss. 312. Price, 5 M.

For more than half a century oriental scholars have been finding, deciphering and translating Babylonian and Assyrian texts and from this material rewriting the history of Western Asia and Egypt. A literature of considerable compass, written on clay tablets, monuments, etc., has been discovered and made available for use. The conception of Asiatic history has been revolutionized. And yet this knowledge, especially of the literature as such, has been confined largely to Assyriologists. There has been no adequate popular account of this great Eastern literature in so far as it has been developed. Such a book Prof. Weber has given us in his "Die Literatur", etc. He states his purpose, p. vi, as follows: "The following presentation is intended for those who are not Assyriologists; to provide a view of Babylonian-Assyrian literature for them was my task. It was, therefore, advisable to present as far as possible the very words of the texts, to make large use of compressed summaries and not to give space to details." This purpose the author has carefully carried out, using and revising the best German translations of Assyrian texts. Beginning with an account of the origin and development of the cuneiform writing, the language and writing material used, the author treats briefly but adequately the poetic literature in general, the epic literature, the literature of creation, the flood, oracles, ritual texts, historical inscriptions, the literature of law, letters, scientific texts, popular literature, and other forms. In the case of each form of literature there is a brief historical introduction, a summary of the contents, and then more or less extensive

extracts from the translated texts. The reader who is not an expert and yet is anxious to know something of Babylonian-Assyrian literature will find this book very interesting and valuable. It ought to be translated.

W. J. McGLOTHLIN.

CHRISTIANITY AND THE SOCIAL CRISIS.

By Walter Rauschenbusch, Professor of Church History in Rochester Theological Seminary. New York. The Macmillan Co. 1907.

The book has rare charm of style and the grip of its truth holds the reader to the end. The book appears to be a great affection growing out of the deepest and most intimate human experiences. The author says: "I have written this book to discharge a debt. The eleven years I was pastor among the working people on the West Side of New York City, I shared their life as well as I then knew, and used up the early strength of my life in their service. In recent years, my work has been turned into other channels, but I have never ceased to feel that I owe help to the plain people who were my friends. If this book in some far-off way helps to ease the pressure that bears them down, and increases the forces that bear them up, I shall meet the Master of my life with better confidence."

The outcome of the first historical chapter is that the essential purpose of Christianity was to transform human society into the Kingdom of God by regenerating all human relations and reconstituting them in accordance with the will of God. The fourth chapter raises the question why the Christian church has never undertaken to carry out this fundamental purpose of its existence. This chapter is one of the most important in the book.

The fifth chapter points out the fact that the church, as such, has a place in the social movement. The church owns property, needs income, employs men, works on human material, and banks on its moral prestige. Its present efficiency and future standing are bound up for weal

or woe with the social welfare of the people and with the outcome of the present struggle.

The last chapter suggests what contributions Christianity can make and in what main directions the religious spirit should exert its force.

The above outline is sufficient to give the reader a fair notion of the content of the book, but it does not make him feel the fine fire that warms every page or see the light that glows in every syllable, sane with sympathy for men.

The style and the matter are so suggestive and withal so stimulating that one would fain quote from every page or be drawn into the discussion of the same vital themes, so fertile and fruitful and appropriate and pertinent and timely is the whole message of the book. It is a book that will stir all choice spirits to a sense of wider social responsibility and set the passion for righteousness and justice to their task of social regeneration and moral reconstruction of human society. Christianity, whether it will or not, must make its alignment for righteousness and peace. Outside of the Bible I have not read a stronger, saner, better book on social religion.

J. L. Kesler.

THE CITIZEN'S PART IN GOVERNMENT.

By Elihu Root. Charles Scribner's Sons, New York. 1907. Price, $1.00 net. Post. 8 cents.

It is a question if Secretary Root appears to better advantage in anything he has done than in this modest but substantial volume. Though popular in form it is the work of a scholar and statesman. Behind these chapters there is evidently a rich mine of experience, a golden wealth of digested knowledge. They state with singular lucidity, splendid verity and satisfying completeness the nature, responsibility and perils of popular government. The book may fitly be studied along with the volume of Secretary Taft on "Four Aspects of Civic Duty", published by the same house. They are books

of a class that have significance and value for the minister of the Gospel, as for every "American citizen who would acquit himself creditably of his duty as a citizen or a leader of men. Both books move on a plane and in an atmosphere superior to partisan politics. In diction and clarity of style and statement Secretary Root here reminds one of the late Judah P. Benjamin.

DIE ZUKUNFT DER MENSCHEIT ALS GATTUNG NACH DER LEHRE DER HEILINGEN KIRCHENVÄTER: Ein Wort zur Forderung der religiösen Einigung.

Von Dr. August Rohling, Universitäts Professor und Canonicus. Leipzig. Verlag von Carl Beck. 1907. 8 vo. Pages VI 369.

The author, a learned Bohemian, is a devoted Roman Catholic of the Ultramontane type. An earlier work of his, entitled "Our Lord Jesus Christ Personally Visible; The Reign of Our Lord Jesus Christ upon the Earth after the Judgment—Renovation of Humanity—the Earth Transformed into Paradise—Abolition of Original Sin and of Death—Completion of the Work of Redemption", translated into Italian, has been commended by Pope Pius X. The title just quoted, and the motto on the title page of the present work: "The righteous shall inherit the earth and shall dwell upon it forever" (Ps. 37:29), and "The form of the world passes away, but not its substance" (Jerome), convey some idea of the author's point of view. Like most who have become possessed by an eschatological scheme, he writes with great earnestness and unbounded confidence. He is conscious that he has left out of consideration nothing essential and that he has pursued the right way. He beseeches scholars of whatever school of thought to join with him in banishing the erroneous interpretations, to which Scholasticism has given currency, of the Scriptures concerning the future of humanity upon the earth and the universality of the final mercy of God, to which even a Dante fell a victim. He considers the erroneous conceptions that prevail among Roman Catholics and heretics alike

a serious impediment and handicap to humanity in its efforts to attain to the goal willed for it by God. He answers the objection that Christ promised to be in his church all the days to guard it from error, that this contention rests upon false exegesis and is contradicted by facts. Galileo and others were condemned as heretics when they were not such. Popes have again and again made erroneous decisions. He maintains that in particular pronouncements not having the character of definitive and irrevocable doctrinal definitions of universal applicability popes have erred and may still err, notwithstanding the decree of infallibility by the Vatican Council, which he heartily accepts. No such infallible pronouncement on the nature of Christ's future kingdom and the future of humanity has yet been made, and the question is still open for reverent discussion.

In the work before us the author has made what would seem to be an almost exhaustive study of the writings of Hilary of Poitiers, Cyril of Jerusalem, Gregory of Nyssa, Epiphanius, Chrysostom, Ambrose, Jerome, Augustine, Leo the Great, Gregory the Great, and Ephraem Syrus, so far as they have a bearing on the subject matter of his work, and in an appendix he has collected the pertinent passages, those from the Latin Fathers in the original, those from the Greek in a Latin translation.

The result of his study of the Scriptures and the Fathers is the confirmation of the author's conclusion, probably reached before he entered upon his laborious researches, that the wicked, even the inmates of hell, will at last be converted and that a glorious kingdom will be established on earth whose subjects shall embrace all humanity and which will last forever. He finds some difficulty in reconciling the words of the Savior that the sin against the Holy Spirit shall be forgiven neither in this world nor in the world to come. But such an utterance cannot be allowed to stand in the way of a conclusion so vital and far-reaching as that of the author, and he decides that the Savior could not have meant absolutely and

simply that such sinners would never be forgiven at all and would to all eternity be objects of divine wrath, but that the forgiveness of such was a matter of difficulty and could be secured only by great painstaking and self-denial. He finds support for this conclusion in Stephen's prayer for those that were stoning him to death (Acts 7:51, 59), and in Peter's promise of forgiveness to the Pharisees that had crucified the Lord of glory on condition of their repentance and faith (Acts 3:19). The work is valuable for its patristic quotations rather than for the conclusions by the author.

ALBERT HENRY NEWMAN.

In the July number of the *Review and Expositor* "Methodism and Biblical Criticism," by Dr. L. W. Munhall, was credited to the Winona Pub. Co. I am now reliably informed that this company was in no way connected with its publication, and, therefore, wish to correct the statement of the last issue.

GEO. B. EAGER.

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The Review and Expositor

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